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THE FLOOD LEGEND IN SANSKRIT LITERATURE

by

SURYAKANTA

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THE FLOOD LEGEND IN SANSKRIT LITERATURE

EMBODYING

An English Translation of all the Sanskritic versions of the Flood Legend with appendices, containing English Translation of the Babylonian and Hebrew versions.

By

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To

my friend

SHRI SHANKAR PRASAD, I.C.S.

a sound scholar

and

great administrator

(Chief Commissioner, Delhi.)

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आ यद् रुहाव वरुणश्च नावं
प्र यत् समुद्रमीरयाव मध्यम् ।
अधि यदपां स्नुभिश्चरावं
प्र प्रेङ्ख ईङ्खयावहै शुभे कम् ॥

वसिष्ठं ह वरुणो नाव्याधाद्
ऋषिं चकार स्वपा महोभिः ।
स्तोतारं विप्रः सुदिनत्वे अह्नां
यान् नु द्यावस्ततनन् यादुषासः ॥

क इ त्यानि नौ सख्या बभूवुः
सचावहे यदवृकं पुरा चित् ।
बृहन्तं मानं वरुण स्वधावः
सहस्रद्वारं जगमा गृहं ते ॥

ऋग्वेदे ७.८८.३-५.

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PREFACE

The extraordinary diffusion and the fact that it has been recorded in the ancient Babylonian, Hebrew and Indian literature, have invested the flood legend with such superlative importance that it has forced the attention and taxed the scholarship of every branch of the learned world. Theologians, historians, linguists, anthropologists and scientists, all saw the great problem, and each brought his *apparatus criticus* to bear on that aspect of it that affected his own domain. But the legend still remains a problem and still affords the best opportunity for studying the phenomena of diffusion, of independent invention and of the mixed process; and any attempt—howsoever insignificant—meant to throw light on any ramification of it is therefore still to be warmly welcomed.

Due attention has been paid to the Babylonian and Hebrew accounts of the legend, while its Indian version has been allowed to remain where it was left by Burnouf, Weber and Muir. The present volume is a continuation of their studies. It is a restatement of the problem, and offers for the first time, all Sanskritic versions of the legend at one place through the medium of English with the hope that the

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Indian account of the legend may also receive the attention it deserves of the world of authoritative learning.

While translating Sanskrit version into English I have tried to observe fidelity to the letter, with justice to the spirit of the original, and have endeavoured to unite scrupulous accuracy with the dignity and beauty of the language. This I have always endeavoured to do ; but if anywhere I have failed I would request the reader to bear with me ; for English is a foreign language, and a very living language of course ; and a mastery over Sanskrit—the most ancient among classical languages—and English—the most living and developing language—is given to a few indeed.

Great figures of modern scholarship have applied themselves to this fascinating field of research and their valuable writings are scattered over an infinite number of books and volumes of learned periodicals. For obvious reasons I have not attempted a summary, or even a complete bibliography of their writings. I have however appended here, to facilitate a comparative study of the three ancient versions at a glance, the English translation of the Babylonian and Hebrew accounts, taken verbatim from Prof. A. T. Clay to whom are due my sincere thanks. Those who wish to pursue the study further are referred to the appropriate articles in

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the Encyclopaedia Britannica which is the only single work that contains reasonably full information regarding the legend and is likely to be accessible where this volume may penetrate.

Scholars are inclined to put down the *Shatapatha* version as posterior to the Babylonian version mainly because the *Shatapatha* is considered to be later than the Babylonian record. I have differed in this and have ventured to suggest that the *Shatapatha* version, in its original, may be anterior to the Babylonian version and that the two may be of independent origin.

No unmistakable reference to the legend is found in the *Veda*, but the absence of such a reference should not be strained to yield any bearing on the age of the scripture.

It is of course difficult to specify all the sources from which I have derived, but I must make mention of the help I have obtained from Dr. Richard Andree, whose monograph on diluvial traditions is a model of sound scholarship, from Dr. Frazer, whose Folklore in the old Testament contains an illuminating chapter on the flood legend and from Professors Burnouf, (*Bhagavata* III Preface pp. XLIII ff.), Weber (Ind. Stud. I. 160 ff.), Muller (Anc. Skt. Lit. 425 ff.), M. Williams (Ind. Epic Poetry p. 34) and Muir (Original Skt. Texts I. 181 ff. 196 ff.; II. 324 ff.), who have done pioneer work in the

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interpretation of the Indian version of the great legend.

The creation of Pakistan, followed by the entire life-energy of the opposing masses pouring out in wrath, slaughter and destruction drove us out from Lahore, that noble capital of the province, the home of so much long-defended culture, tradition and arts, the centre of all that went to glorify the ancient and modern Panjab, to seek shelter in regions, where we have still to create afresh all that we had accomplished in Lahore, in conditions which even now make it impossible to turn back to the creative professions as the normal. No wonder then that the book suffers from many defects, including the lack of diacritical marks ; and it was indeed just by good luck that in the welter of prevailing chaos a publisher could be found to undertake this type of work and I sincerely thank Messrs S. Chand and Co., the renowned booksellers and publishers of Delhi for readily acceding to my request and for carrying out their part of the production with their customary courtesy and skill.

This is then the first production in the field of Indology in the Indian Panjab and I hope it will be a welcome addition to those volumes which I had the honour of dedicating to the learned world from Lahore.

Jullundur
17-2-50

SURYAKANTA

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INTRODUCTION

The legends of a great flood, in which mankind perished, are widely diffused over the world. A Sumerian version of the legend was discovered by the American excavators at Nippur, written about 2100 B.C., the time of the famous Babylonian king Hammurabi ; but the story may be very much older than this. The version treats the creation of man and the great flood as closely connected events in the early history of the world.

Derived from the Sumerian version may be the story of the deluge, interwoven into the Semitic-Babylonian epic of Gilgamesh, discovered at Nineveh in the extensive remains of the library of the great king Ashurbanipal, who reigned from 668 B.C. to 626 B.C. In this the hero of the poem, *i.e.* Gilgamesh, is told by his deified ancestor Um-Napishtim, the story of the early ruinous flood.

Directly derived from the Sumerian version is the legend given by Berossus, the Babylonian historian of the 3rd. century B.C., and Berossus is, indeed, reflected in the narrative of Nicolaus of Damascas, a friend of Herod, the great.

Drawn from the Babylonian sources is the ancient Hebrew legend of the Universal Flood, recorded in the Book of Genesis, while traditions of the same type are found in the literature of Persia, Greece, Iceland, Wales and Lithuania and among the Gypsies of Transylvania.

Diluvial legends are current among the peoples of Indian Archipelago ; in the large

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islands of Sumatra, Borneo and Celebes and among the lesser islands in Nias, Engano, Ceram, Rotti and Flores, while kindred stories are told by the native tribes of Philippine Islands and by the isolated Andaman Islanders in the Bay of Bengal.

Flood legends recur in New Guinea and Australia and are told by the people on the fringe of smaller islands, known as Melanesia.

Similar stories are current among the Polynesians, who occupy the small islands of Pacific ocean from Hawaii on the north to New Zealand on the south.

In America, South, Central and North diluvial traditions are widely diffused. They have been recorded from Tierra del Fuego in the south to Alaska in the north and in both continents from east to west.

Coming to our own country diluvial legends occur not only in Sanskrit literature but are also found among the Bhils of Central India, Kamars of the Raipur district, Kols of Singbhum, Santals of Bengal, Lipchas of Sikkim and the Ahoms of Assam.

These traditions, widely diffused as they are over the face of the globe, afford the best opportunity for studying the phenomena of diffusion, and of independent growth and of the mixed process, and scholars of repute have subjected them to the closest possible scrutiny and research. It has been shown that these traditions contain in them reminiscences of inundations, which overwhelmed particular regions or countries of the world, and which, while passing through the medium of popular traditions, have been glorified into world-wide catastrophes.

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The records of the past, in various countries, abound in instances of disastrous floods, which wrought havoc far and wide ; and it would be strange indeed if the memory of some of them did not long persist among the descendants of the generations, which suffered from them.

And while many diluvial traditions are exaggerated accounts of the wide-spread floods, actually occurring, there are other traditions that are purely mythical, that is, they magnify inundations that never took place.

Scholars have explained the Babylonian and Hebrew diluvial legends through inundations to which the lower valley of the Euphrates and Tigrise is annually exposed by the heavy rains and melting snows in the mountains of Armenia; and these surmises are turned into probability by the finds at Ur, where digging against the northern margin of the al' Ubaid town, the excavators came upon a bed of clean silt, eleven feet thick, which had been deposited there by a flood, whose waters had broken against the obstruction of the town-mound. Below the silt were the remains of houses, which those waters had destroyed in their first onset. This flood may have covered the whole of the Delta between the Iraqi desert and the foot hills of Elam, and from Hillah, which is Babylon, to the Persian Gulf.

The deluge must have destroyed all the villages and scattered farms, all the inhabitants of the open country. It spared the larger towns which, high on their artificial hills, overtopped the waste of waters ; but those who survived were a weakened and a dispirited remnant. Once more the Delta was an empty land, crying out for a population to recreate its fertile fields and to replant its extensive gardens.

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And once more there were people ready to accept the call.

This is then the basis of the story of Noah's Flood, so romantically told in the Babylonian and Hebrew accounts and such inundations are indeed the basis of the Pacific flood legends, which reflect in them devastations caused by the earthquake waves, which are so often generated in the Pacific ocean.

And the phenomenon of heavy rain, so very familiar to us in India, may as well explain the various flood legends so artistically told in Sanskrit literature ; and the dreadful effects of this heavy rain are sometimes aggravated by an occasional mountain slide, high up in the *Himalayas*, which blocks up a river for some days and forms a lake, till this temporary dam suddenly bursts and the pent up waters rush down and cause a ruinous flood in the plains below. And we remember that as late as September 1924, a calamitous flood was caused by the heavy rains, when the river Ganges overflowed and overwhelmed extensive tracts of land in the adjoining districts of the United Provinces. The devastation of life and property caused thereby was beyond account and the country far and wide was suddenly converted into a vast raging sea. The whole life-energy of the Rain-god was poured out in wrath and slaughter ; with the result that thousands of cattle were swept out of existence, while villages, farms, wells, railway lines and bridges were rent from their places ; and multitudes of men, women, children, of horses, oxen, sheep and other animals could be seen struggling for life on the roaring waves. Every article that could serve as a means of rescue, was eagerly seized upon, and far and wide upon roofs, mounds and the tree-tops human beings were

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seen perching, praying to God for mercy and to their fellow-men for assistance. As the storm at last subsided the government and public machinery were moved to repair the ruin of the flood, picking the fugitives from roofs, mounds and tree-tops, and collecting the bodies of those, that were already drowned.

And we already observe people tricking out the accounts of this flood with many a new and often extravagant detail and attributing all this calamity to the wrath of God, who, seeing the mankind taken to wantonness and rapacity rained death upon them to teach them a lesson.

The earliest Indian version of this legend occurs in the *Shatapatha-Brahmana*, in which the Fish-god warns *Manu* against the impending disaster and directs him to save himself in a ship, which he asks him to construct. The predicted flood comes true. It overwhelms the world. *Manu* is saved in a ship, by means of which he reaches the lofty peak of the *Himalaya*. To this he ties the ark. He then sacrifices. Out of the oblation a woman arises. The two then create mankind afresh.

This simple and brief narrative of the *Shatapatha* is repeated in the *Puranas* and the *Mahabharata*, with additions and details, which are often extravagant and grotesque. Such are unmistakably the details regarding the repeated growth and expansion of the fish, the description of the gradually increasing degeneracy of mankind, which ensued in the later *yugas*, their love of ease and their addiction to wantonness and rapacity; and the details regarding the *boy Vishnu* and the old man's sallies into his belly. In later versions the flood is preceded by the scorching heat of the twelve

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crimson orbs, another characteristic of the Indian summer. And while the *Shatapatha* and *Vanaparva* of the *Mahabharata* describe the deluge to glorify *Manu*, the progenitor of mankind, the *Skanda-Purana* and another version, and a late one, occurring in the *Mahabharata* evolve the vizard figure of *Markandeya*, accompanied in the *Skanda* by other figures of extreme interest and warm colouring, in order to give a new and more romantic touch to the story, importing a number of new details that are entirely extraneous to the ancient legend. The scene of *Manu's* austerities is shifted from one river to the other according to the locality of the flood meant to be described, and thus the scene of the flood is transferred from the *Ganges* to the region of *Narmada*, another holy river of the country. The accounts, occurring in the *Bhavishya* and *Kalika-Puranas* are evidently a partial borrowing from the Biblical accounts.

A very cursory comparison of the Hebrew with the Babylonian account of the deluge may suffice to demonstrate that one of them must be derived from the other or both from a common original. The points of resemblance between the two are too numerous and detailed to be accidental. In both narratives the divine powers resolve to destroy mankind by a grievous flood. In both the secret is foretold to a man by a god, who directs him to build a boat in which to save himself and the seed of every kind. In both narratives the favoured individual, thus warned, constructs a huge boat in some stories, making it water-tight with pitch of bitumen, and embarks upon it along with the family and animals of all sorts ; in both the deluge is caused by heavy rain and lasts for greater or lesser number of days ; in both all

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mankind are drowned except the favoured man and his family ; in both the man sends forth birds, a raven and a dove to see whether the volume of the flood has receded ; in both the dove, after a time returns to the ship, because it could spot no place to rest ; in both the raven does not return ; in both the ship at last grounds on a mountain ; in both the hero, in gratitude for his rescue, offers sacrifice on a mountain ; and in both the gods smell the sweet savour and their anger is appeased.

Such are then the points of resemblance between the Hebrew story as a whole and the Babylonian story as a whole, and scholars have inferred from this that the Hebrew story as a whole may be a borrowing from the Babylonian story which is older ; and in this they may be right.

But do we find such resemblances between the Babylonian story as a whole and the Indian story as narrated in the *Shatapatha-Brahmana* ? The answer to this question is an emphatic *no* ; and while there runs an unbroken string of unity through all the Indian accounts of deluge, such a unity of ideas and events is lacking between the Indian story as a whole and the Babylonian accounts as variously evolved ; and the points of resemblance, cited above, between the Hebrew and Babylonian accounts of the deluge that are so vital to evolve the identity of their source, are generally missing on the Indian side ; and if greater variety of details and embellishment may be the sign of lateness of a version of the legend—and I agree with Frazer that they generally are—then these preponderate in the Babylonian and Hebrew accounts and not in the Indian version of the legend as presented in the *Shatapatha-Brahmana*;

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and this should lead us to the one irresistible conclusion that the *Shatapatha* version,—in its original—may be anterior to the Hebrew and Babylonian accounts of the legend. It does not, however, follow from this that the Babylonian version is based on the Indian one ; both may be of independent origin ; the Indian account branching off in a variety of Indian deluge stories and the Babylonian story developing into a number of Babylonian and Hebrew deluge stories.

But do we find any trace of the flood legend in the *Veda* ? Most probably not, unless a veiled reference to some deluge may be read in *Rgveda* VII 88, 3-5, where the sage remembers with delight his communion with *Varuna*, the water-deity, saying : —

When *Varuna* and I embark together and urge our boat into the midst of ocean,—

We, when we ride over ridges of waters, will swing within that swing and there be happy.

Varuna placed *Vasishtha* in the vessel, and deftly made him a singer, while the heavens broadened and the dawns were lengthened.

I, *Varuna*, thou glorious lord, have entered thy lofty home, thine house with thousand portals.

Here we find *Varuna* and *Vasishtha* instead of the Fish-god and *Manu* and the verses may contain a hint to a deluge in which mankind perished and *Varuna* saved *Vasishtha* in a ship of thousand portals. But this is just a possibility and there is nothing definite about the legend in the Veda.

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SHATAPATHA-BRAHMANA

1. 8. 1.

In the morning they brought to *Manu* water for washing ; as they bring it with their hands for the washing, a fish comes into the hands of *Manu* as soon as he has washed himself.

He spoke to *Manu* the word "keep me, I shall save thee " (*Manu* enquired) "From what wilt thou save me ?" (The fish replied) "A flood shall sweep away all these creatures ; from it I shall rescue thee. (*Manu* asked) "How canst thou be kept ?"

He (fish) said "as long as we are small there is much destruction for us, for fish himself devours fish ; thou shalt keep me first in a jar ; when I outgrow it, then thou, digging a hole, shalt keep me in it. If I outgrow this, bear me away to the sea, and I shall be beyond destruction."

Straightway indeed he became a larg fish ; for he waxes to the utmost. (He said) "Now in such and such a year, then the flood will come ; thou shalt, therefore, build a ship and worship me, and, when the flood rises, go into the ship and I shall rescue thee from it. "

Having thus kept the fish, *Manu* carried him away to the sea. Then in the same year which he (the fish) had pointed out, that year, he (*Manu*) constructed a ship and worshipped (the fish). When the flood rose, he went into the ship. The fish swam close to him. He fastened the rope of the ship to the fish's

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born. The fish carried him by it over the northern mountain. He (the fish) said, "I have rescued thee. Bind the ship to a tree. But lest the water should cut thee off, whilst thou art on the mountain, as much as the water subsides, so much shalt thou descend after it." He, accordingly, descended after it as much (as it subsided). Wherefore also this, viz., "*Manu's* descent" is (the name) of the northern mountain. The flood had carried away all these creatures, then *Manu* alone was left here.

Desirous of offspring, he lived worshipping and toiling (in religious rites). Among these he also sacrificed with *paka* offering. Taking clarified butter, coagulated milk, whey and curds, he made an offering to the waters. From it, in a year, a woman was brought forth. She rose up as it were unctuous. For her there was clarified butter in (her) step. *Mitra* and *Varuna* met her.

They said to her, "who art thou ?" "*Manu's* daughter," (she replied). "Say (thou art) ours," (they said). "No", she said, "I am his, who begot me." They desired a share in her, and she half agreed and half did not agree, but passed onward and came to *Manu*.

Manu said to her, "who art thou ?" "Thy daughter," she replied. "How glorious one (art thou) my daughter ?" he asked. She replied, "the oblation, which thou didst cast into the waters, clarified butter, coagulated milk, whey and curds, by them thou hast begotten me. I am a benediction, Apply me in the sacrifice. If thou wilt employ me in the sacrifice, thou shalt abound in offspring, and cattle. Whatever blessing thou wilt ask through me, shall accrue to thee." He (accordingly) instructed her in the middle of the sacrifice, for that

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is the middle of the sacrifice, which (comes) between the introductory and concluding forms.

With her he lived worshipping and toiling (in religious rites), desirous of offspring; and by her he begat this offspring which is called the offspring of *Manu*, and whatever benediction he asked by her, was all given to him.

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MAHABHARATA : VANA-PARVA

CHAPTER CLXL

[*Matsyopakhyana*]

Vaishampayana said :—

Then the son of *Pandu* said to *Markandeya* again "do thou now narrate the life story of *Manu*, the son of *Vivasvan*." *Markandeya* said "O king, pre-eminent among men, there was a great, glorious sage, named *Manu*, the son of *Vivasvan*, a peer of *Prajapati* in lustre—

—Who surpassed his father and grandfather in virility, resplendence, affluence—and to crown all—in penance.

With arms uplifted, and poised on one leg, he, the king of men, practised hard austerities in the *Badari* forest, named *Vishala*.

And there he did arduous penance for ten thousand years with his head downwards and eyes unwinking.

And one day, when he was engaged in penance, with his garments and matted hair all wet, a fish approaching the bank of *Cirini* addressed him thus—

"Venerable Sir, I am a little fish, I fear the bigger ones; therefore, do thou protect me, O you of true vows, from them—

—For the stronger fishes, invariably, prey upon the weaker ones. Verily, this has been an age-long practice among us.

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Condescend, therefore, to save me from being submerged in this sea of terror ; I shall requite thee for thy good offices."

Hearing these words of the fish, *Manu* the son of *Vivasvan*, overwhelmed with pity, took the fish (out of the water) with his own hands

And *Manu*, the son of *Vivasvan*, having brought the fish, his body glistening like moon-beams, near the water, cast him in an earthen water-jar.

Tended thus very kindly, O king, the fish grew in size ; and *Manu* assumed to wards him a still more child-like affection.

And after a long while the fish grew so large that it could no longer be contained in the water-jar.

And then seeing *Manu* (one day) the fish again addressed him thus, "venerable sir, pray, appoint some other ampler habitation for me."

Then the venerable *Manu* took the fish out of the earthen vessel and carried it to a specious lake.

And into that (lake) *Manu* cast it, O destroyer of hostile cities ; and there again the fish grew for a good many years.

And the tank was two *yojanas* in length and one *yojana* in width ; yet, O lotus-eyed one, the fish could not be contained in that.

And the fish could not, O son of *Kunti* and ruler of settlements, play about (in that tank) and beholding *Manu* it again said ; "O venerable and righteous one, take me to the *Ganga*, the beloved spouse of the ocean ; I

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can no longer abide here, O best of the wise ones.

I shall indeed abide by your word without murmur ; for it is through you, O sinless one, that I have grown so much."

Thus addressed, *Manu*, the venerable lord carried the fish to the river *Ganga*, and himself set it there.

And there too the fish increased for some time, O tamer of enemies ; and once beholding *Manu*, it again addressed him thus, "O lord, I cannot move about in the *Ganga* on account of the vastness (of my size). Please carry me quickly to the ocean ; be gracious, O venerable one."

And then, O son of *Pritha*, *Manu* himself took the fish out of the *Ganges* water and carried it to the sea, and consigned it there.

And when *Manu* was carrying it, the fish exceedingly colossal, became easily portable and of agreeable touch and smell.

And when it was cast into the sea by *Manu*, it addressed these words to him with a smile.

"O venerable one, thou hast, indeed, with special care, reared me ; do thou listen to me as to what thou shouldst do, when the (crucial) hour approaches.

O venerable and blessed one, ere long this terrestrial (creation) —both mobile and immobile—will come to utter dissolution.

The time for the purging of the world is at hand. I would therefore reveal to you what is most salutary for you.

And the time is coming, most terrible for

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those that move and those that do not, for those that palpitate and those that do not.

And thou shouldst build a stout ark, equipped with a long rope. On that thou shouldst embark, O great sage, along with the seven sages.

And according to my previous instructions, you should stow away in that ark all the seeds, well-secure, each in its appointed place.

And having embarked on that boat, O beloved of the sages, thou shalt wait for me and I shall come toward thee as a unicorn (fish) and by that thou shalt recognise me.

And thus thou shouldst proceed. Now I bid thee farewell and depart. Thou shalt not be able to cross the murky waves without my help. Do not disbelieve this word of mine, O mighty one."

"So shall I act" said he to the fish ; and bidding farewell to each other they went whither they listed.

And *Manu*, then, O great king, conqueror of enemies, procured all seeds, as directed by the fish, and began to float on the swelling tide in that excellent ark.

And *Manu*, meditated on the fish, O king, and the fish, divining his thought, O conqueror of hostile citadals, arrived there soon, furnished with one horn, O best of the *Bharatas*.

And O lion among men, beholding in the watery ocean the unicorn (fish) with his body risen high like a mountain as told before —

—*Manu*, lowered the corded noose round the horn on the head of the fish, O tiger among men.

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Fastened by that noose, O conqueror of hostile towns, the fish dragged the ark at top speed in the saline ocean.

And O lord of men, he (fish) crossed with the ark the ocean, which was, as it were, dancing with waves and roaring with waters.

Lashed by high winds in that vasty deep, the ark reeled like a fickle, frenzied woman, O conqueror of hostile towns.

Neither the earth shone nor directions—nor even the intermediate quarters. It was all water, even the sky and the firmament, O excellent among men.

Dense was the gloom that veiled the firmament; and the world thus becoming utterly confused, O best of the *Bharatas*, there were seen only *Manu*, the seven sages, and the fish.

And the fish, unflaggingly towed the ark for many a weary year, O king, in that murky main.

And then, O son of *Kuru*, the fish hauled the ark upto the lofty peak of the *Himalayas*.

And thereupon the fish said to the sages with a subdued laugh "tarry not, tie the ark to this peak of the *Himalayas*."

On hearing these words of the fish, O best of the *Bharatas*, they (sages) immediately tied the ark to the peak of the *Himalayas*.

And, O son of *Kunti*, and eminent among the *Bharatas*, the lofty peak of the *Himalayas* is known to this day as *Nau-bandhana* (Ark-fastening).

Then the benign fish addressed the sages thus, "I am *Brahma*, the lord of progeny,

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nothing is known to transcend me ; and I, in the form of fish have delivered you from this peril.

And *Manu* shall now originate the entire creation—gods, demons, men, and the worlds together with those that have locomotion and those that have not.

And light will dawn upon him after hard penance ; and favoured by me, he will not falter in the creation of progeny". So speaking the fish vanished in a moment.

And *Manu*, the son of *Vivasvan*, himself became desirous of creating progeny ; (but) he suffered from illusion with regard to the creation of progeny and therefore practised austere penance.

And *Manu*, practising arduous penance, himself set about creating progeny in due order, O best of the *Bharatas*.

And this is traditionally celebrated as the legend relating to the fish ; full briefly have I narrated to you this tale, the remover of all sins.

And the man, who listens from the beginning this life of *Manu* every day, attains happiness ; all desires (of his) are fulfilled, and he goes to *svarga-loka*.

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MAHABHARATA

CHAPTER CLXLI

Vaishampayana spoke :—

And then again *Yudhishthira*, the righteous king, asked in great humility, the ascetic *Markandeya*.

"You have seen, O great sage, the dissolution not of one aeon but of thousands.

And O long-lived one, there is no match unto you, excepting the high-souled *Brahma*, seated in the highest (abode) ; none equals you, O best of the Brahmins, in age.

And when the dissolution was over and the grand sire lay wide awake you alone witnessed the worlds being fashioned afresh

When neither the sun, nor fire, nor moon, nor sky, nor earth, nothing whatsoever remained.

When there was nothing but one ocean, and the world—both moving and static—together with gods and demons and the great serpent, had been destroyed.

And when *Brahma* of immeasurable soul, the lord of beings, seated in a lotus slept, you alone rendered praises to him.

And, O son of the *Brahman*, (you have seen) all that occurred before with your own eyes ; I would therefore like to hear your discourse regarding the source of the universe."

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Markandeya replied :—

"Verily, I shall expound to you, after paying homage to the self-existent, premordial Male, the eternal, undecaying, unperceived, subtle, void of attributes, and yet the form of attributes.

Lo ! this *Janardana*, who is dowered with large eyes and is attired in yellow robes ; he is the maker and un-maker, he is the soul and creator of beings ; he is the lord.

He is inconceivable, vast, a marval and a cleanser withal. No beginning has he, nor an end ; the universal being, unchanging, never to age.

He is the maker, no effect is he ; he is the source of valour too. Who knows this person ; even the gods know him not.

All this, O best of kings and O tiger among men, was accomplished as a marvel right from the beginning after the extinction of the entire world.

Four thousand years are said to constitute the primal age. Its dawn as well as its eve, is said to comprise four hundred years.

Of one thousand years is said to be the *Kali-yuga*. Its dawn as well as eve consists of one hundred years.

The *Treta-yuga* is said to comprise three thousand years and its dawn as well as eve, is said to comprise three hundred years.

The *Dvapara-yuga* is two thousand years in measurement. Its dawn as well as its eve, is of two hundred years.

Mark ! that the duration of the dawn and

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eve is the same; and after the *Kali-yuga* is over, the *Krita-yuga* comes again.

This period of twelve thousand years is known as (a cycle of) the *yugas*. A thousand of such cycles make a day of *Brahma*.

And O tiger among men, when the whole universe, recedes into *Brahma* as (its) home, that withdrawal is called by the wise ones to be the universal destruction.

O Bull of the *Bharatas*, when the end of an aeon is nearing, i. e., when (the period of) one thousand years is at close, then men, generally take to lying.

Then, O son of *Pritha*, come in vogue substitutes for sacrifice, charity and vows.

At the dissolution of the age, Brahmins betake themselves to the duties of *Shudras*; *Shudras* take to piling wealth or live by the duties of *Kshatriyas*.

In the *Kali-yuga* the Brahmins will be averse to sacrifice and study; they will abandon the sacred staff and deer-skin, and will turn omnivorous.

And O dear, the Brahmins, weakened with indulgences will shirk prayer, while *Shudras* will take to it. Then the world is turned the wrong way and that, indeed, is the indication of destruction.

And O lord of men, there will be many a *mleccha* king on this earth, who, as wicked votaries of falsehood will rule iniquitously.

Then the *Andhras*, *Sakas*, *Pulindas*, *Yavanas*, *Kambhojas*. *Bahlikas* and *Abhiras* become, O best of men, brave and lords of men.

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No Brahmin will cherish then his traditional duties ; and the *Kshatriyas* and *Vaishyas* also, O monarch, will take to contrary duties.

Then, men will be short-lived, of waning strength, of stunted virility and scanty valour, of little vigour and small stature, and sparingly truthful in speech.

Towards the end of the *yuga*, countries will be laid waste. Directions will be infested by wild beasts and serpents. and vain, indeed, will become the reciters of the *Veda*.

The *Shudras* will address the Brahmins as *bho*, while the Brahmins will address "*Shudras* as *arya*.

And O tiger among men, at the close of the *yuga*, animals will greatly multiply.

And O king, then odours will not be so pleasing to the nose ; and O tiger among men, neither will the tastes of things be so agreeable.

And O king, at the dissolution of the age women will abound in progeny ; they will be short-statured : denuded of morality and character they will make their mouths (serve the purpose of) the procreating organ.

O king, countries will suffer from lack of food, the Brahmins from the hatred of *Shiva* and women will sell their organ at the end of the *yuga*.

The yield of cows, O king, will be scanty, niggardly the output of flower and fruit on trees, which, instead, will (abound in crows).

O monarch, the twice-born will accept gifts from the kings, stained with the sin

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of murdering a Brahmin and prone to false accusations.

And O monarch, the twice-born, afflicted with fleshly affection and ignorance, and bearing the standards of false creeds, will roam about for alms.

And the householders, overborn by the excess of taxes, will turn robbers ; and masquerading as ascetics will live by trade.

And then, O tiger among men, the twice-born, smit with greed, deceiptfully grow nails and tonsure and play sham *brahmacarins*.

False behaviour will prevail in hermitages ; and the hermits, addicted to swilling and violating the couch of preceptors, will yearn for carnal objects, ministering only to the lusts of flesh and blood.

Deviating from eternal duties, rank ribald, purplexed with diverse heresies they will grow remiss and will extoll bread begged from others. O tiger among men, at the dissolution of the age there will be no hermitages, indeed.

And the adorable chastiser of *Paka* will be chary of rain betimes ; and O *Bharata's* son, then seeds will not sprout as before.

And then, O sinless, the produce of piety will everywhere wane ; carnal men, faring daintily and revelling in violence will thrive ; impiety will become copiously prolific.

And then, O ruler of the earth, whosoever observes piety will be taken as short-lived ; for there will be indeed no piety then.

And men will usually employ false weights and short measures in the sale of wares ; and

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traders, O tiger among men, will resort to manifold wiles.

Pious men will grieve, and impious will rejoice. Piety will wane in strength, while impiety will grow in vigour.

Pious persons will be of short life and they will be bereft of pelf ; those devoid of piety, will enjoy long life and plenty at the end of the *yuga*.

And at the end of aeon, ungodly folk will dwell in the convents of the towns, and people will take to cozenage in litigation.

And with a scanty accumulation of wealth they reel with the pride of the rich ; and O monarch, men very often will use impious fraud to embezzle a deposit taken on oath, and they, being wedded to wicked ways, will brazen out the fraud by perjury.

And beasts of prey and other animals and fowl will lie in places of public amusement in towns and also in sanctuaries.

And O king, girls of seven or eight years will then conceive and boys of ten or twelve will beget offspring.

And in the sixteenth year, men will turn grey-haired and their lives will be cut short.

And O king, young men, of dwindled age, will behave like the aged, while the disposition of the young will grow in the old.

Then perverse women, deceiving their noble husbands will stray away with servants and even with animals.

And O king, even those women, who are wedded to heroes, will be given to chop and change and will beguile other men committing uncleanness, though their husbands be alive

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And O king, towards the end of those thousand years, constituting the *yugas*, and at the approach of the dissolution of life, a drought will ensue lasting many years.

And then, O lord of earth, those terrestrial beings, their energy waning through hunger, will come to sore grief.

Then, O lord of men, seven blazing suns will suck up the waters in seas and rivers.

And O bull of the *Bharatas*, whatever wood or grass be there, whether dry or green, will all be burnt to ashes.

And then, O *Bharata*, the world-consuming fire, lashed by the winds, will seize the entire sun-scorched world.

And then, that firy flood, rending the earth open will hie to the under-world and there will strike terror into the hearts of gods, demons and *Yakshas*.

And O lord of the earth, consuming the snake-region, and what-ever there be on this earth, it will chew up, in a moment, all that is below.

And the world-consuming fire, lashed by the pernicious gale, will roll over hundreds and thousands of *yojanas*.

And the all-pervading conflagration, blazing fiercely will chew the entire world together with gods and demons, *Gandharvas* and *Yakshas*, snakes and *Rakshasas*.

Then there rise up immense clouds in the sky, resembling giant elephants and decked with wreaths of lightning, that are wonderful to behold.

Some are so black as the blue lotus, some

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are of the sheen of water-lily ; some look like filaments and some are yellow.

And some are yellow as turmeric, and some are of the hue of duck, and some are bright as the petals of the lotus, and some are of the splendour of the vermilion.

In form some resemble big citadals, some herds of elephants, some the *Anjana* mountain and others crocodiles.

Then, O great king, clouds of fearsome shape, tumultuous with deep roll, swell aloft with their body wreathed with lightning.

Then, O lord of earth, these mount-like clouds, rumbling overspread the vault of heaven.

And then, O king, these clouds, floating, mingling, interweaving inundate the whole earth with its mountains, forests and mines.

Then, O best of men, these terrific rumbling clouds, spurred by *Brahma*, quickly inundate the mountains.

And shedding torrential rains and flooding the earth, they quench this terrific fire.

And urged by the high-souled god, these clouds, at the approach of the grievous calamity, inundate the earth with torrents.

Then, O *Bharata's* son, the sea overflows it shores, mountains cleave and the earth is rent asunder.

And these dank vapours floating in all directions and encompassing the vault above suddenly vanish, being driven by the blasts of the wind.

Then, O lord of men, the self-born, primor-

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dial lotus-dweller god, drinks up the terrific typhoon and goes to sleep.

And, into that dreadful vast ocean, when all mobile and immobile creation has expired, when the gods and the demons are extinct, when the *Yakshas* and *Rakshasas* are no more, when man is not, when beasts of prey and trees have vanished and when the firmament itself ceases to be, I alone, O lord of earth, wander dejected.

And, O best of kings, roaming over that bourneless gloom I could see no being and became, thereupon sore dejected.

And, O lord of earth, wandering exceeding far on the toilsome road of pilgrimage and swimming ceaselessly, I became weary and found no place for rest.

Then, O lord of the earth, I chanced to see near the water a great and mighty banyan tree.

And there I beheld, O *Bharata's* scion, seated on a couch, O lord of men, spread with a celestial counterpane dangling from the flung-out bough of the tree, a boy, O lord of earth, of face, fair as the lotus or the moon, and of eyes, O great king, large as a full-blown lotus.

Then, O king, great astonishment comes upon me "how is it that this boy is asleep, when the whole world has met its doom ?"

And even after meditating in penance I cannot make out who the boy really was though I know the past, and the present and the future, O lord of men.

Dowered with the lustre of linseed flower, and adorned with *shrivatsa* mark (curl of hair

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on the breast) of *Vishnu* he seemed to me to be the very abode of *Lakshmi*.

Then the refulgent boy of eyes like lotuses, adorned with the emblem of *shrivatsa* addressed the words, affording meed to my ears.

"O sire, I know thee, the great man, to be weary in search of rest. O *Markandeya* of *Bhrigu's* race, O best of the thinkers, enter into my body and repose therein as long as thou wishest; herein is assigned a resting place for thee. This I grant thee as a mark of favour."

And then O *Bharata's* scion, when the boy so accoasted me, disgust set upon me for length of life and frail humanity.

And in a moment the boy opened his mouth and I, acting against my wish, as fate would have it, was made to enter his mouth.

Then, O monarch, suddenly entering into his belly, I beheld therein the entire earth teeming with countries and towns.

I beheld therein, the *Ganga*, the *Shatadru*, the *Sita*, the *Yamuna* and the *Kaushiki*, the *Carmanvati*, the *Vetravati*, the *Candrabhaga*, the *Sarasvati*;

The *Sindhu*, the *Vipasha* and the river *Godavari*; the *Vasvokasara*, the *Nalini* and the *Narmada*, O Bharata's scion;

The river *Tamra*, the *Vena* of serene water and giver of fortune, the *Suvena*, the *Krishnavarna*, and the great river *Irama*;

And O great king, also the *Vitasta* and the mighty river *Kaveri*, the *Tungabhadra* the *Krishnaveni*, and the great river *Kamala*;

And O tiger among men, also the *Shona*, and the *Vishalya* and the *Kimpuna*.

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These, and whatever other rivers there are on this earth, O best of men, all I beheld, while wandering about in the belly of the high-souled one.

Then, O slayer of foes, I beheld there the ocean, inhabited by hosts of aquatic animals, the mine of gems, that excellent reservoir of waters.

Then I saw the firmament, refulgent with the sun and the moon, flaming with splendour, spreading the radiance of fire and the sun.

And I beheld there also the earth, O king, adorned with groves, together with mountains, forests and islands, and streaky with diverse streams.

And there, O king, the Brahmins were offering various sacrifces vowed to the gods and the *Kshatriyas* were conducting themselves so as to gratify all the castes.

And the *Vaishyas*, O lord of men, were tilling the soil according to law, and the *Shudras* were busy serving the twice-born.

Then, O king, roaming about in the belly of the high-souled one, I saw the *Himalaya* and the mountain *Hemakuta*.

And I saw also the *Nishadha* and the *Shveta*, rich in silver. And O king, (I saw there) also the mountain *Gandhamadana*.

And *Mandara*, O lion among men, also the great mountain *Nila*, I also beheld. O great king, *Meru*, the mount of gold.

And I saw *Mahendra* and the excellent mountain *Vindhya* ; and I beheld there *Malaya* and the mountain *Pariyatra*.

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These and whatever other mountains there are, I beheld them all, decked with gems in his belly.

And O monarch, wandering through his stomach I beheld lions, tigers and boars, and whatever other beings there are on this earth I saw them too.

And O lion among men, thus entering into his belly and traversing all directions I beheld throngs of gods, headed by Indra.

And I saw the *Sadhyas*, the *Rudras*, the *Adityas*, the *Guhyakas*, the manes, the snakes, the *Nagas*, the feathery tribes, the *Vasus* and the *Ashvins*, the *Gandharvas*, the *Apsarasas* and the sages, O lord of earth, and the arrays of gods and demons, and the *Nagas*, and other moulds of diverse purpose.

And the sons of *Simhika* and all other enemies of the gods ; verily what else mobile and immobile may be seen on this earth, all did I behold, O king in the belly of the high-souled one, and the rest of the world withal.

And when, O lord, subsisting upon fruit and striding in the interior of his body for more than a hundred years, I could find no end to his body ;

And running ceaselessly and musing, O lord of men, and roaming there, O monarch, for many a weary year, I did not reach the limit, O king, of that high-souled one ;

Then in thought and deed I sought, in a fitting manner, the protection of the same excellent, boon-giving god.

Then, O king, and O best among men, emerging with the speed of the wind from

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the opened mouth of the high-souled lord, I debouched upon the older world.

And there, on the bough of the self-same mighty banyan, O lord of tribes, and tiger among men, he sat, holding the entire universe.

And I beheld him sitting high up, O lion among men, in the self-same form of a boy, and marked with the emblem of *shrivatsa* and dowered with measureless splendour.

Then, that luminous, yellow robed, mighty radiant boy, was pleased and spoke to me with a smile. "O *Markandeya*, O best of sages, are not you tired of residing in this body of mine? Pray tell me."

On this, as touched by an enchanter's magic wand I stood trembling in silent raptures and then slowly, a new vision dawned upon me, and I regained discretion and found myself to be free from illusion.

And (thus) witnessing the measureless majesty of that boy of wondrous vigour, I touched with my forehead his red-soled celebrated charming feet, well-decked with fingers of mild red hue and rendered worship to them.

And folding my hands in humility, and coming close to him with effort I beheld the lotus-eyed god, the self of all beings.

And having bowed unto him with folded hands I addressed him saying "fain would I know thee, O divine being, and also this divine magic of thine."

O illustrious one, entering into thy body through thy mouth, I have witnessed all and the entire worlds in thy stomach.

O divine being, the gods, the *Danavas*

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the *Rakshasas*, the *Yakshas*, the *Gandharvas*, and the *Nagas*, verily, the entire universe-both mobile and immobile - are all laid within thy body.

And O divine being, it was (entirely) through thy grace that I did not loose my memory, while pensively striding in thy interior.

And O supreme god, bidden by thee have I reluctantly come out ; and O god of lotus like eyes, illumine thou my heart so that I strive to know thee, thou who art free from mortal taint.

Why dost thou abide here in the guise of a child, thou who hast swallowed the entire universe ? Pray unveil all this to me.

And why, O sinless one, is the entire universe within thy body? And O chastiser of foes, how long wilt thou abide here ?

And, urged by a desire, that becomes a Brahmin, I long, O lord of the gods, to hear all this from thee, O thou, of lotus-like eyes, accurately, in detail ; for all what I have seen O lord, is, indeed, exceedingly vast and beyond comprehension."

And thus supplicated by me the illustrious, supremely glorious sovereign lord, the most eloquent of speakers, spoke the following words to solace me.

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MATSYA-PURANA

CHAPTER I

Formerly a heroic king, called *Manu*, the patient son of the Sun, endowed with all the spiritual qualities, indifferent to pain and pleasure, after bestowing royal authority on his son, practised intense penance in a certain region of *Malaya* and attained to the highest union (with the deity).

When a million years had passed, *Brahma* became pleased and disposed to bestow a boon which he asked *Manu* to choose. Thus asked the monarch, bowing before the father of the world, said " I desire of thee only this one incomparable boon—

—that when the dissolution arrives I may have power to preserve all existing things, whether moving or static."

"So be it," said the soul of the universe and vanished on the spot ; and a great shower of flowers, thrown down by the gods, fell from the sky.

Once, while in his hermitage, *Manu* was offering oblation to the manes, there fell, upon his hands, a *shaphari* fish (a carp) along with some water.

Seeing the *shaphari* fish, the benevolent monarch strove to preserve the same in (his) water-jar.

In one day and night he grew to a fish

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of the size of sixteen fingers, and cried, "save me, save me".

Manu then took the aquatic and threw him into a large pitcher, where also in one night he increased three cubits.

The fish again cried with the voice of one distressed to the son of the Sun, "save me, save me ; I have sought refuge with thee."

Manu then put him into a well, and when he could not be contained even in that he was thrown into a lake, where he had an increase of a *yojana*, but still cried in pitiable tones. "save me, save me."

And, after being cast by the sage into the *Ganga*, he increased there also. The king then threw him into the ocean.

When he stood filling the entire ocean, *Manu* said, in terror, "thou art some god—

—or thou art *Vasudeva* ; how can anyone else be like this ? Whose body could equal 200,000 *yojanas* ?

Thou art recognised under this form of a fish, and thou tormentest me. O *Keshava*. Homage to thee, *Hrishikesha*, lord of the universe, abode of the world."

Thus addressed, the divine *Janardana* in the form of a fish, said "thou hast well spoken and hast rightly recognised me. Ere long the earth, O monarch ! shall be submerged in the waters, along with its mountains, groves and forests.

This ship, O king, has been built by the company of all the gods for the preservation of the vast host of living creatures. Placing in it, O righteous one, all living beings, those

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engendered from moisture and from eggs, as well as viviparous, and plants, preserve them from peril.

When struck by the blasts at the end of the *yuga*, the ship is tossed along thou, O best of the kings, shalt bind it to this horn of mine.

Then at the close of the dissolution thou O Lord of the earth, shalt be the *Prajapati* (lord of creatures) of this world, moving and static. Thus at the beginning of *Krita-yuga* thou, the omniscient, patient king, and lord of the *manvantara*, shalt be an object of worship to the gods."

CHAPTER II

Suta said : being thus addressed, *Manu* asked the slayer of *asuras*, "in how many years shall the existing *manvantara* come to an end ?

And how shall I preserve the living creatures ? or how shall I meet again with thee?"

The fish answered ; "from this day forward a drought shall visit the earth for a hundred years and more with a tormenting famine.

Then the seven terrible rays of the sun, destroying enfeebled creatures shall rain live coal.

At the close of the *yuga* even the submarine fire will be agitated, while the poisonous flame, outflung from the mouth of *Samkarshana* shall blaze from *patala* and also the fire, issuing from *Mahadeva's* third eye in the forehead—

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—burning the three worlds will confound them O great sage.

When consumed in this manner, the earth shall become like ashes, the ether too shall be scorched with heat. Then the world, together with gods and planets, shall come to utter destruction.

The seven clouds of the period of dissolution, called *Samvarta*, *Bhimanada*, *Drona*, *Canda*, *Balahaka*, *Vidyutpataka* and *Shona*, produced from the steam of the fire, shall inundate the earth.

The seas, agitated and turned to one, shall reduce the entire three worlds to one ocean.

Take this celestial ship, stow in it, from all, seeds of creatures through contemplation fixed on me, O righteous one. Fastening it by a rope to my horn thou, protected by my power, alone shalt remain, awaiting my visitation with an assured hope, when even the gods are burnt up.

The sun and the moon, and I, *Brahma* with the four worlds, the holy river *Narmada*, the great sage *Markandeya*, *Mahadeva*, the *Vedas*, the *Puranas* surrounded on all by sciences, all then shall remain with thee at the close of the *manvantara*.

The world, having thus become one ocean at the end of the *Cakshusha manvantara* I shall give currency to the *Vedas* at the commencement of thy creation, O monarch."

Suta said : having thus spoken, the divine being vanished on the spot, while *Manu* also fell into contemplation, induced by the favour of *Vasudeva*.

When the time, as described, emanating

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from the mouth of *Vasudeva*, and the prophecy came unto fulfilment the predicted diluge took place in that very manner.

Then *Janardana* appeared in the form of a horned fish. (The serpent) *Ananta* came close to *Manu* in the form of a rope. Then he, who was well-versed in duty drew towards himself all creatures by contemplation and placed them in the ship, which he then attached to the fish's horn by the Serpent rope as he stood upon the ship, and after he had worshipped *Janardana*.

I shall now declare the *Purana* which, in answer to an enquiry from *Manu*, was revealed by the deity in the form of a fish, as he lay in a mystic sleep till the end of the universal inundation ; listen.

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AGNEYA-PURANA

CHAPTER I

Vasishtha said : "declare to me *Vishnu*, the primeval cause of the creation in the form of a fish and other descents and the *Purana* pertaining to *Agni*, as it was originally h·ard from *Vishnu*."

Agni replied :—hear, O *Vasishtha*, I shall relate to thee the fish descent of *Vishnu* and his acts, when so incarnate or the destruction of the wicked and protection of the good.

At the close of the past *kalpa*, there occurred an occasional dissolution of the universe caused by *Brahma's* (sleep) when, the *Bhur-loka* and other worlds were inundated by the ocean.

Manu, the son of *Vivasvan* practised penance for the sake of enjoyment and final liberation. Once, when he was offering water (to the) *Pitris* in (the river) *Kritamala*—

—A small fish came into the water in the hollow of his hands, and said to him, when he wanted to cast it into the water "do not throw me in, O best of kings, for I fear alligators and other (monsters) here." On hearing this *Manu* threw it into a jar. Again, when grown, the fish said to him, "give me an ample place."

On hearing this, the king cast it into a water receptacle (near a well). When grown there, it said to the king, "give me a wider space". When cast into a pond, it again increased to the size of the pond, and cried

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"give me a wider place," and the king flung it into the sea.

In a moment it extended a hundred thousand *yojanas*. Beholding the wonderful fish, *Manu* said in bewilderment, "who art thou ? *Vishnu* indeed thou art ; homage to thee, O *Narayana* ! Why, O *Janardana*, dost thou bewilder me by illusion ?"

So addressed by *Manu*, the fish said to him, who was intent upon his preservation, "I have come as incarnate for the weal of this world and the destruction of the wicked.

On the seventh day (after this) the ocean shall inundate the world. A ship will come to thee ; in this thou shalt place the seeds etc.

Accompanied by the seven sages thou shalt move during the night of *Brahma* ; when I come (to thee), fasten it (ship) with the great serpent to my horn."

Having thus spoken the fish disappeared. *Manu* kept waiting for the (promised) period and embarked on the ship, when the sea overflowed its shores.

(There appeared) A golden fish, a millian *yojanas* long, with one horn. To his horn *Manu* tied the ship.

And rendering praises to him he (*Manu*) heard from the fish the *Matsya-Purana* which takes away sin. *Keshava* then slew the *danava Hayagriva* who had snatched away the *Vedas* and preserved their stanzas and other portions.

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PADMA-PURANA

CHAPTER XXXVI

Bhishma said :—

You have sung, in detail, the glory of *Ramadeva*. Pray, tell me once more the greatness of the self-same *Vishnu*.

How did the golden world become lotus-formed and how did *Vishnu's* creation take place in lotus then ?

And how did the world, in the great *kalpa* named after lotus, become all compact of lotuses, and how was the lotus born in the navel (of *Vishnu*), who had repaired to the ocean.

And how were the gods and sages born, of yore, in the lotus, when *Vishnu* lay asleep on the oceanic waters.

And how long did it take *Purushottama* to shine forth ? How long did he lay ? How many were the offsprings of the Time ?

And how long did it take the high-souled one to awaken and having awakened how did the worshipful one generate the entire world ?

And who were the pristine lords of progeny O great sage ? And how did he fashion this brilliant ancient world ?

And how did the best of the holy gods, the knower of *yoga*, the supreme lord of beings, of superb glory and lofty stature fall asleep with due observance of law, in the one ocean,

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in the void, when all the mobile and immobile creation had met its doom, when gods, demons, and mortals had all been destroyed ; and snakes and *Rakshasas* wiped out, when fire and wind had been obliterated, when piety had fled the surface of the earth, and when, on the annihilation of the great elements, there remained nothing but an abyss.

Pulastya said :--

Whatever is real and unreal, whatever is first, middle or last, whatever is boundless or is to be, whatever moves and whatever does not move, and whatever else there is, is all this holy *Purusha* changed into matter.

Four thousand years are said to constitute the *Krita* age. Its dawn also, as well as its eve comprises four hundred years, O son of *Kuru.*

When piety stands on four legs and impiety walks on one leg only. Men born in that age are tranquil and unprofaned by gold they are devoted to their appointed duties.

The Brahmins, will steadily devote themselves to piety, and kings to the duties of a sovereign. The *Vaishyas*, will blithely ply agriculture and the *Shudras* will gladly serve the twice-born.

Then truth, purity and piety will thrive and acts approved by the good will be done and caused to be done.

Such will be the conduct in the *Krita* age, O king, of those, who are wedded to piety and of those, who are low-born.

The *Treta* age is said to comprise three thousand years, and its dawn as well as its eve is said to comprise three hundred years. In

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the *Treta* age unrighteousness will stand on two legs and piety will walk on three. In it truth, piety and sacrificial rites will be observed.

In the *Treta* age, the castes, consumed by greed, will suffer perversion and owing to their perversion the forest hermitages will decline.

Such will be the course of the *Treta* age, strange and so ordained by God. And O son of *Kuru*, *Dvapara* will consist of two thousand years.

Its dawn as well as its eve consists of one hundred years. In this age abundant will be the vice's crop; and creatures, smit with passion, will search the very bowels of the earth.

—guileful, vindictive and vile will they be born. Piety, then, will rest on two legs, while impiety will stalk on three.

In the *Kali* age, piety will dwindle through hundred-fold transgression. Priestly character will wane for lack of confidence in God.

Times will be reversed in the *Kali* age and religious fasts and vows will be set aside.

Then will descend the pityless *Kali* age of one thousand years with two hundred years for its dawn as well as eve. In this, impiety will stand on four legs and the body of piety will have only one leg. Sacrifice will be usurped by men—libidinous, vicious and vile. There will be few efficient, virtuous and truthful then.

The Brahmins will behave like *Shudras* in the *Kali* age, and the system of hermitages will be thoroughly subverted.

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There will be confusion of castes at the close of the *Kali* age. This period of twelve thousand years, O son of *Kuru*, is given, by the ancient, the name of *yugas*.

And a thousand of such cycles make a day of *Brahma*. When this day is over, Time, seeing the completion of the corruptible life, resolves upon the destruction of all the gods and Brahmins, O King, and of all the sons of *Diti* and *Danu*, and of the *Yakshas*, *Rakshasas* birds, *Gandharvas*, *Apsarases*, and snakes, O monarch—

—and of mounts and streams, and of flocks and foaliage, O excellent one, and of the animal world and insects.

The author of beings, the lord of basic elements, became five elements and wrought rueful slaughter to exterminate the world.

Becoming sun he took away the eyes, and becoming air he drew the life of beings. Becoming fire he burnt the whole world and becoming clouds he poured heavy rains.

And the mystic omniformed *Narayana* assumed the form of the sun and dried up the oceans with flaring beams.

Then, having sucked completely all the seas and rivers and wells and having desiccated with countless rays all the water of mounts, he found the earth in the nether world. And having pulled her up from the under-world he extracted liquid sweet.

And O lotus-eyed, urine and semen and whatever other enduring substance there is in the beings, was all extracted by the supreme spirit.

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And becoming a blistering gale, that convulsed the entire world, *Hari* assailed the inspiration, expiration, and digesting *prana* etc.

Then the course of the terrestrial life of the throngs of gods and mortals was obliterated in a moment by the lord ; he destroyed the five sensorious attributes ; and whatever elements there were, he destroyed them too.

Smell, nose, and body, these attributes merged in the earth ; touch, breath, motion, these attributes joined the air and—

—sound, ear and hearing–these attributes sank in the sky.

The mind, the intellect, the faculty of perception, and the soul joined withwhat is beyond ; and the soul, situate at the highest, resorted to *Hrishikesha*.

Then, encompassed by the rays of the lord, and assailed by the gale, they resorted to the branch of a tree.

And this sultry tempest, born from their wreck, waxing hundred-fold and flaming into the dooms' day fire rolled over the entire world.

And this fire scorched the mountains together with trees, thickets, winding plants, creepers and grass and the celestial cars and countless towns and whatever asylum there existed.

And having reduced the world to ashes, the teacher of the preceptor of the worlds--

—smeared his body with ashes, produced from the blighted worlds at the end of the Age. And he, of thousand eyes, changing into a hundred dark whirling clouds, gratified the earth with ghee-like divine water.

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And the earth was quenched by that milk-like, sweet, cold, serene and holy shower.

And covered with flood the earth looked like water. It became one stretch of malancholy ocean, bereft of all the beings. Even the great creatures withdrew into the lord of measureless valour.

And when the subtle world, with the sun, wind and the sky had been thus enclosed, he, the one, eternal, himself sucked up all the oceans ; and burning and shrivelling all bodied beings he went to sleep. And he, of boundless valour assuming the ancient form, went to sleep.

And the mystic lord, pervading the watery ocean, sat brooding over the watery sheet for several thousand aeons.

And no discrete being can discern this indiscrete one, nor can he know who is this Male, on what he meditates, and who is this meditator.

And none can ever know how long the supreme lord will practise (*yoga*) in the ocean in that manner.

Barring the most excellent God none can see him either on his sides, or his one side, or in front.

And thus he, of superb glory, slept in the world, now reduced to an ocean, and wrapping the earth in waters the swan acted like *Narayana.*

In the midst of the passion, as vast as ocean, lay the passionless, mighty-armed god, known as imperishable *Brahman*—

—who, though wrapt in gloom is yet ablaze with the glow of his own self, a mind

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rich in goodness, wherein abides the attribute of light.

The real and highest knowledge of *Brahman* tends to well-being. It is said that, as expounded in the *Upanishads*, it is seen in secret, from forest lore.

Of whom they sing that *Purusha* is sacrifice; and whatever else passes by the name of *Purusha*, all that is lord *Purushottama.*

It is said that the Brahmins, who perform sacrifices and who are traditionally known to perform sacrifices at the proper seasons, were, in the beginning, born from him and from the sacrifice.

The lord, at first, created, from his mouth the chanter, the reciter of the *Samans* ; and from his arms he fashioned the invoker and the performing priest --

—and wholly the supervising priest and the singer of *Prastava* ; and from his penis he created *Maitravaruna* and *Pratiprasthatar.*

From his belly he fashioned the *Pratihartar* and the purifier and from his hand the kindler and also him, who pours fluid from one vessel into another and belongs to the *Yajurveda.*

From his thigh he created the inviter and from his knees him, who utters charming hymns. Thus and thus the worshipful lord of the world created the sixteen priests.

Then, indeed, the self-existent Male, instinct with the Vedic lore and known as sacrifice, created the excellent priests for diverse sacrifices.

And all these fearless *Vedas*, together with thier subsidiaries and *Upanishads* and ritual

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were also created by him. And when, in ancient times he slept in the ocean, a miracle occurred.

Listen, as it happened ; *Markandeya*, the great Brahmin-sage, was swallowed by him, and he, out of curiosity, remained in his belly. Dowered with a life of thousauds of years through the efficacy of a boon from the lord, this way-farer chanced to come there in the course of his wanderings, out of his love for pilgrimage, over the wide range of holy fords upon this earth.

And *Markandeya* is said to have been devoted to praying and sacrificing, and taking delight in fervour ; *Markandeya*, as such quietly escaping from his mouth, debouched upon the outer world.

And by the magic of the lord he knew himself, while emerging. And having out flung from his mouth *Markandeya* beheld that the world was but one vast ocean, wholly wrapt in gloom. And damp horror chilled him and his life met with a reverse.

Delighted on seeing the lord he was struck with astonishment, and standing in the mid-ocean *Markandeya* quailed and mused.

Is it some mental aberration or a wakeful swoon ? Evidently I am now in one of these two states.

A dream it cannot be, for what is mixed with truth may itself be a truth. And while he was thus mournfully brooding as to what sort of world could it be, bereft as it was of the moon, and the sun and the fire and the mountains and the earth, he saw the mount-like premordial Male asleep—

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—half-plunged in the deep, like a rain-cloud in the sea and flaming with gleams, like the sun shorn of his beams.

And once again, the sage was made to enter his belly as before. And having re-entered the belly, *Markandeya* was again surprised ; and thinking that it was a reverie he again roamed about in forests and over the earth with all her heights and streams, and holy fords. And fair was the scene on which his waking eyes in doubt and wonder looked and he saw in the belly of the lord diverse hermitages and hundreds of the Brahmins, sitting at sacrifices, offering oblations and giving in the end munificent gifts (to the priests). And the castes, headed by Brahmins, were devoted to righteous conduct.

And the four stages of life, laid down by me in ancient times, were too, there. And thus for more than a hundred years did the wise *Markandeya* wander over the whole earth, dazzlingly outspread in the belly of the lord. And once again the sage, was puffed out from his mouth, and saw a child sleepping on the branch of a banyan tree in a world, reduced, as before, to an ocean, with its anterior wrapped in mist and with no sign of cheer and no trace of life.

And the sage, now seized with wonder, though full of curiosity, dared not gaze at the sun-blazing child ; and standing all alone by the ocean he brooded.

And he wondered that he had seen it all before. But suspecting that it was the magic of the lord, *Markandeya*, struck with wonder, plunged into the bottomless deep, but on an afterthought he ventured out to see what he had seen before with his terror-stricken eyes.

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And the mystic lord *Purushottama* bade him welcome speaking in a tone, deep as rumbling of a cloud, "O child *Markandeya*, fear not, come by me.

Markandeya said :—

'Who is it that calls me by name, thus flinging an affront at me, who have suffered no change through all these thousand divine years ?

Thus spake *Markandeya*, charged with anger. Then lord, the slayer of *Madhu* spoke.

"I am thy father O sonny, the ancient *Hrishikesha*, the grand sire, bestower of life. Be of happy cheer and hesitate not in coming by me."

Thereupon *Markandeya*, extremely rejoiced in heart, his eyes dilating with wonder, put his folded hands on his forehead, and being thus accoasted by name and family-name, he, blessed with a long life and universal worship, poured forth, in loving faith, his homage to the worshipful lord.

Markandeya said :—

Almighty God, to thee be thanks and praise—great is thy mercy—great and marvellous.

O sinless, I want to know this illusion of thine, in essence, that thou art asleep in the ocean, in the form of a child.

The lord spoke :—

I am *Narayana*, O Brahmin, the destroyer of all beings, thousand-headed, whom they call thousand-footed.

I am the sun-hued Male, with *Vedas* in my mouth. I am fire, the carrier of oblations : I own the seven splendid steeds.

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I am the light, I am wind, I am the earth, the sky I am, I am water, I am the ocean, stars and the ten quarters am I.

I am rain, I am Soma, I am the cloud and the burnt offering. I surge in the milky ocean; in the seas, with submarine fire in their mouth, am I.

Becoming doom's day fire, I, in the form of the sun, suck water, and I quaff the (doom's day) sunlight's fiery wine alone. I am the supreme ancient tradition; the highest object also am I.

And I shall, at the whirring loom of Time, work my life's mantle. And whatever you behold, O Brahmin, and whatever you hear and whatever you experience in the world, hearken, all that is I. Of yore did I, in the creations of my own, build these worlds and behold, I shall build them anew.

From aeon to aeon I preserve the entire world, O *Markandeya*, and all this, in its entirety, you should realize, O *Markandeya*.

× × × ×

Beyond the three pursuits of life (virtue plasure, wealth) is, indeed *Omkara*, the Supreme soul, the all-refulgent.

And while he spoke thus, the primordial Male, of wide wisdom quickly swallowed the great sage *Markandeya* in his mouth, and thus again, the excellent sage found himself inside his belly—

—and also whatever imperishable had variously resorted to corruptible life. Then the lord, bearing the name of swan, gently floated over the vast ocean, void of the moon

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and the sun, and moved about forging the world at the close of the appointed time.

And, having thus become clean the lotus-born god merged his body in water, and practised penance.

Then the high-souled taintless lord set his heart upon releasing world and creating beings; and he, the all, then thought of all.

And while he thus stood brooding in the subdued murky main, and the world turned into water, devoid of the sky, subtle and abysmal, the lord, having gone down deep in the flood, agitated the ocean and there bubbled up, in the beginning, a small hole in it.

From this hole out-blew a noiseful gale, agitating the seven oceans, which mightily waxed in rage.

And the ocean was speedily thrown into turmoil by the raging gale. And the ocean, running riotous, the waters too were churned up.

Thence arose the adorable mighty fire, which dried up much of the water.

And the hole, as if being shot high, became the ambient sky. And the serene and ambrosial waters were born from the lustre of the self.

The sky was born from the hole and the wind was born from the sky. And seeing the fire produced from friction of these two, the divine grand sire, the destroyer of jiant beings, the omniform lord, with a view to shaping world, hit upon the excellent and beneficial birth of Brahmin. Then, in that vast ocean, the mighty, unshakable lord *Hari*, the auther of the whole universe, enjoyed water-sport, in due form and produced a lotus, arising from his navel.

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V. 10

1. At this season, when the heavens were clear and bright *Krishna*, coming to *Vraja*, saw the inhabitants preparing for the celebration of a sacrifice in honour of *Shakra*.

Beholding the cow-herds anxious and desirous of celebrating the sacrifice, *Krishna* of keen intellect asked the elders (as if) out of curiosity.

What festival of *Shakra* is this, in which you are taking so much delight! To him thus asking, the cow-herd *Nanda* thus very lovingly said.

Shatakratu, the king of the gods, is the lord of the clouds and waters; urged by him the clouds rain down the watery juice.

Subsisting on the grain produced by this rain, we and other embodied beings live and appease the gods.

For this reason, all monarchs, offer with delight sacrifices to *Indra*, the prince of gods at the end of the rainy season, and so also do we and other people.

Parashara said:

Hearing the words of the cow-herd *Nanda* regarding the worship of *Shakra*, *Damodara*, to excite the anger of the lord of celestials, said.

"We, O father, are neither cultivators of the soil nor merchants.

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We are sojourners in the forests and cows are our gods. Brahmins offer worship with stanzas, cultivators of the soil worship land-marks ; but we, who live in the mountains and lonely wilds should worship mountains and kine

You would, therefore, with various praises, praise and worship the *Govardhana* mountain and would duly kill a victim. Let milk be brought from all stations and let us feed Brahmins and all others, who wish to partake of it ; no need of any pondering over it.

When the worship and oblations have been presented and the Brahmins fed, let the cows. adorned with garlands of automnal flowers, circumambulate.

This is my view, O cow-herds. If you accept it you will secure the favour of the cattle, of the mountain and also mine."

Hearing this speech of his the cow-herd *Nanda* and others, the inhabitants of *Vraja*, became lit with delight in their faces and said that he had spoken well.

"You have thought aright, child, we will do as you have said, and let the worship of the mountain be begun."

Parashara said :

Accordingly the inhabitants of *Vraja* worshipped the mountain, presenting to it curds and milk and flesh.

Parashara said :-

Being thus baulked of offerings, O *Maitreya*, *Shakra*, greatly incensed thus addressed the attendant clouds, called *Samvartaka*.

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"O, ye clouds ! hear what I say and do ye quickly execute without any hitch my behests.

The foolish and wicked cow-herd *Nanda*, with his comrades, puffed up with the strength derived from *Krishna*, has withheld the (usual) offerings to us.

Now, therefore, torment the cows with gale and rain at my bidding, cows that are their sole subsistence and the main source of their occupation.

And I, mounting my elephant, vast as a mountain summit, will give you asistance in augmenting the tempest"

Parashara said :

Being thus ordered by the celestial chief the clouds poured down a terrific (storm of) rain and wind to kill the cattle.

Then in a moment, the earth, the quarters and the heavens were all blended into one by the volume of the ceaseless torrential rain.

As if frightened by the whipping of the lightning streaks, the clouds filled the quarters with their muttering and poured down thick, heavy and incessant showers.

The clouds, through their ceaseless downpour, filled the earth with darkness and below, above and on every side the world became one sheet of water.

And the cattle, pelted by the tempest shrank cowering into the smallest size and died.

Some cowered, O great sage, covering their calves with flanks, while others lost their calves in raging flood. Then *Hari*, O *Maitreya*, beholding the entire *Gokula*, along with cattle, cow-herdesses and cow-herds so sorely afflicted—

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—Thought,all this is wrought by the mighty *Indra*, who has been offended at withholding sacrifice (from him) ; it is therefore, my duty to save this village of herdsmen.

I will therefore patiently uplift this mountain, rich in massive cliffs, and hold it up as a large umbrella over the cowpens.

Having thus made up his mind, *Krishna* uprooted the mountain *Govardhana* and upheld it with one hand as if in sport.

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VISHNU-PURANA

VI. 3.

Parashara said:—

The dissolution of all beings is of three kinds : incidental, elemental and absolute.

Of these the incidental is that, which relates to *Brahma* and occurs at the end of a *kalpa* ; the elemental is that, which takes place after two *parardhas* and the absolute (final) is liberaton (from existence).

Maitreya said :

Tell me, celestial one, the enumeration of *parardha,* the expiration of two of which is the period of elemental dissolution.

Parashara replied :

A *parardha,* O *Maitreya,* is that number, which occurs in the eighteenth place of figures, enumerated according to the rule of decimal notation.

At the expiry of twice this *parardha* elemental dissolution occurs, when, verily, the discrete (products of nature) are withdrawn into their indiscrete source.

The twinkling of the human eye, which is of the measure of a *matra* (the shortest period of time) when turned into fifteen, make one *kastha,* thirty *kasthas* one *kala* ; fifteen *kalas* one *nadika* ; a *nadika* is (ascertained) by a measure of water.

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The two of these *nadikas* make one *muhurta*. O best of the twice-born, thirty of which are one day and night; thirty such periods form a month. Twelve months make a year, that is the day and night of the gods. And three hundred and sixty years constitute a year of the celestials.

An aggregate of four ages has twelve thousand divine years. and a thousand periods of four ages constitute a day of *Brahma*.

That period is also called a *kalpa*; during this, fourteen *Manus* (preside). At the end of this, occurs, O *Maitreya*, the incidental or *Brahmic* dissolution. The nature of this (dissolution) is very terrible. Hear me describe it, O *Maitreya*; next shall I relate to thee the elemental dissolution.

At the close of a thousand periods of four ages' the earth is practically exhausted. An extremely terrible dearth then ensues, lasting a hundred years.

And then the enfeebled earthen beings, on account of the failure of food, come to utter destruction.

The celestial eternal *Vishnu* then assumes the form of *Rudra* and inclines towards destruction in order to withdraw the entire creation into himself.

And the celestial *Vishnu* residing in the seven rays of the sun, drinks up all the waters. O best of the sages.

He, having drunk up all waters, residing in living bodies and the soil. and having scorched, O *Maitreya*, the entire surface of the earth, utterly destroys whatever water is in the rivers, reas, mountain-torrents, springs, and the nether segion. Thus, through his favour, fed with

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water, the same seven solar rays dilate to seven suns.

These seven suns, O twice-born, radiating below and above, burn the entire three worlds together with *Patala*.

The three worlds, consumed by these flaring suns., become rugged throughout the whole circumference of the mountains, rivers and seas.

Then, with verdure and water wholly burnt out, the three worlds and this one earth become, in appearance, the back of a tortoise.

Then *Hari*, slayer of the universe, becoming *Rudra*, the flame of time, turns into the blasting breath of *Shesha* (serpent) and devours below the *Patala*.

Then this terrific whirlpool of eddying flames envelops the region of the atmosphere and the sphere of the gods.

This great fire, when it has burnt all the divisions of *Patala*, smites the earth and devours its entire surface.

Then the entire three spheres become, as it were, a frying-pan, enveloped in eddying flames, that engulf all what moves and what does not.

Thereupon, O great sage, the inhabitants of the two (upper) spheres, who have discharged their duties, being overwhelmed by heat, move upto the sphere above.

From thence, the inhabitants, scorched by the savage heat, in the course of the period of their life desiring higher (*loka*), depart for higher (region), the *Jana-loka*.

Then, *Janardana*, assuming the form of *Rudra*, having consumed the entire world, breathes forth clouds, O best of the sages.

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These ominous clouds, called *Samvartaka*, resembling vast elephants, rumbling and shooting lightning, overspread the sky.

Some are as black as the blue lotus, some are of the sheen of water-lily, some are dusky like smoke, and some are yellow.

Some are (of a dim colour) like (that of) an ass, others of the dye of lac ; some are (deep blue) as the lapis lazuli, some (azure) like the sapphire.

Some are white as the conch or the jasmine, some (black) like collyrium ; some are (bright red) like the lady-bird, while some resemble (in fierceness) the red arsenic.

Some are like the wing of a (painted) jay; such are the rising massive clouds (in hue).

(In form) some resemble big towns, some mountains. Others are like houses and some like columns. Loud in roar and mighty in size they fill the entire sky.

Pouring down terrents of rain, these clouds quench the direful fire, which involves the three worlds.

And then these (clouds), quenching the fire, rain uninterruptedly, for a hundred years and float the entire plain, O best of the sages.

Pouring down in torrents, (in drops) as large as disc, they inundate the entire earth, and deluge the middle region and heaven.

The world being flung in darkness and all things, moving and static having perished the sable clouds continue to pour for more than a hundred years.

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CHAPTER IV

O great sage, when the waters have reached the sphere of the seven sages, the entire three worlds, indeed, become one ocean.

The breath from the mouth of *Vishnu* having dispelled the spherical clouds, blows O *Maitreya*, for more than a hundred years.

Then, the incomprehensible celestial God from whom all beings spring, and by whom all beings are sustained, beginningless, source of the universe, re-absorbs the entire wind.

And the celestial lord, the creator *Hari*, assuming the form of *Brahma*, reclines on the couch of *Shesha* (serpent) aud reposes in the midst of that vast ocean.

Glorified by *Sanaka* and other perfect ones, who had ascended the *Jana-loka*, and contemlated by the inbabitants of *Brahma-loka* anxious for final liberation—

—and enjoying the divine mystic slumber, the product of his own illusion, and contemplating his own spirit, called *Vasudeva*.

This, O *Maitreya*, is the dissolution, called incid-ntal, the occasion herefore is this that *Hari* sleeps here, assuming the form of *Brahma*.

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BHAGAWATA-PURANA

VIII. 24.

Desiring the preservation of herds, and of *Brahmins*, of genii and virtuous men, of the *Vedas*, of law, and precious things, the lord (of the universe) assumes many bodily shapes.

The lord pervades, like the air, a variety of beings, but himself does not vary, since he has no quality subject to change.

At the close of the last *kalpa*, O monarch ! there occurred a destrucrion, occasioned by (the sleep of) *Brahma*; and the world, *Bhur-loka* and others, were drowned in an ocean.

When the creator, seeking rest, had, under the influence of time, been overcome by sleep, the strong *Hayagriva* coming near, carried off the *Vedas*, which had flowed from his mouth.

Discovering this deed of the prince of the *Danavas*, the divine *Hari*, the lord, took the shape of a *saphari* fish.

At that time a certain great royal sage, called *Satyavrata*, a devotee of *Narayana*, practised penance, subsisting (only) on water.

He who, in the present great *kalpa* is the child of the sun, called *Shraddhadeva* (the god o f obsequies) and is invested by *Hari* in the office of *Manu*.

One day, as he was making a libation in

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the river *Kritamala*, a *saphari* fish came into the water in the hollow of his hands.

The king of *Dravida*, *Satyavrata* cast the fish in his hands with the water into the river.

(The fish) Piteously cried to the merciful king, "why dost thou, O monarch, who showest affection to the oppressed, leave me, poor and terrified, in this river-water, to the monsters, who destroy their own kindred?"

He, not knowing who had, out of love, for showing kindness to his (*Manu's*) own soul, assumed the form of a fish applied his mind to the preservation of the *saphari*.

The benevolent king, having heard its very suppliant address, placed it in a vase (full of) water and took home.

But, in a single night the fish increased so much that it could not be contained in the jar and thus addressed the prince. "I do not like to live miserably in this jar; make me a large mansion, where I may dwell in comfort."

The king, removing it thence, placed it in the water of a cistern. Being cast there, it grew three cubits in a *muhurta* (less than fifty minutes).

(The fish said) "O king, this cistern is not enough for me to live happily; grant me an ample space, because I have sought shelter with thee".

The king then took it thence and cast into a pond, where having ample space around its body, it became a fish of prodigious size.

"This abode, O king, is not convenient for me, whose abode is w ter. Place me, with effort for safety in an undiminishing lake."

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Thus addressed, he took the fish to this and that deep lake, but when the vast fish became beyond measure, he cast him into an ocean,

When, being thrown there, the fish said to him "here the horned sharks, and other (monsters) of great strength will devour me; thou shouldst not, O valiant one, leave me there".

Thus deluded by the fish, who spoke gentle words, he said with trembling voice "who art thou, who beguilest me in the form of a fish ? "

Never before have we seen or heard of such an inhabitant of waters, who like thee, hast filled up, in a single day, a lake of one hundred leagues.

Verily, thou art *Bhagavat* incarnate, the eternal *Hari*, whose dwelling was on the waves, and who now, out of compassion for beings, assumest the form of the natives of the deep.

Salutation to thee O premordial Male, the lord of creation, of preservation, of destruction. Thou art the highest object, O supreme ruler, of us, thy adorers, who fervently seek thee.

All thy delusive descents bring prosperity to creatures, yet I am anxious to know for what reason this shape has been assumed by thee.

Let me not, O lotus-eyed, approach in vain thy feet, whose benevolence and love have been extended to all ; when thou hast shown to us the wonderful appearance of other bodies, not in reality existing."

The lord of the universe, the fish incarnate, loving the pious elects, inclining to roam about over the ocean of rivers, caused by

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the depravity of the age, and desirous of doing good to *Satyavrata*, thus implored by the king, said.

The god replies: "on the seventh day after this, O thou tamer of enemies, the three worlds, *Bhur-loka* etc., shall be plunged in an ocean of ruin.

When the universe is dissolved in that ocean, a large ship, spurred by me, shall stand before thee.

Taking with thee the plants and various seeds, surrounded by the seven saints, and attended by all creatures—

—Thou shalt embark on the large vessel, and shalt, without alarm, move about over the vast lightless ocean, by the sole radiance of the sages.

When the ship shall be vehemently rocked by a tempestuous wind, fasten it by the great serpent to my horns, for I shall come near thee.

So long as the night of *Brahma* lasts, I shall roam about, drawing thee with the sages and the ship over the ocean.

Thou shalt then know my greatness, named the supreme god-head, vouchsafed to thee and revealed in thy heart by questions (answered by me)."

Hari, having thus directed the monarch, disappeared; and he (*Satyavrata*) humbly waited for the time, which the ruler of course had appointed.

The royal sage, having spread towards the east the pointed blades of the *darbha* grass and turning his face towards the north, sat

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meditating on the feet of the god, who had assumed the form of a fish.

Then the sea, overflowing its shores, deluged the entire earth ; and it was soon perceived to be augmented by showers from immense clouds.

He, maditating on the command of the deity, saw the ship advancing at full speed and entered it with the chiefs of Brahmins, taking along with him the various kinds of plants.

Delighted the saints said to him, " O king, meditate on *Keshava*; verily, he will deliver us from this danger, and grant us prosperity."

He, being invoked by the monarch, appeared again distinctly on the vast ocean (in the form of a) golden fish, with one horn, a million *yojanas* long.

Binding the ship to his horn with the serpent for a rope, as he had been commanded by *Hari*, *Satyavrata*, happy (in his escape) lauded the destroyer of *Madhu*.

Thou, who art our highest preceptor, deliver us from bonds that burn like fire, thou, in whom, men, whose knowledge of self is impeded by the beginningless illusion and who are afflicted by the toil of this illusary world, seek shelter in thee through thine own grace.

This ignorant man, fettered by his own action, though desirous of happiness, does evil deeds ; may he, the divine preceptor, by whose worship he can clear off his offence, cut asunder the knot at our heart.

May that imperishable lord, through whose worship, as that of fire, a man casts off his darkening impurity, and regains his original nature, be our highest preceptor.

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Deliver me, O Lord, of sins that have me so sore bound. I resort to thee, O Lord, for my shelter, even one out of ten thousand parts of whose grace the gods, preceptors and all people joined together, are unable to show to a person.

Just as an eyeless person is chosen to lead the blind, so does an ignorant being seek light from another ignorant; but we, desiring to know our goal, choose thee, O sun-eyed, who affordest light to all the eyes as our guide.

A man imparts to another only a wrong understanding, leading him to sorry plight, but thou art easily the imperishable and unerring discernment, by which a man attains his final abode.

Thou art friend and a dear lord of all; verily, the soul, guide, wisdom and accomplishment of all desires, and yet ignorant men, rapt in passion, do not discern thee, though thou residest in their heart.

I resort to thee, the supreme god, the preeminent lord, for light. Cut asunder, O celestial, through thy revealing words, the knots of my heart and reveal to me thy own abode."

When the monarch had thus spoken, the divine, primeval Male, in the form of a fish, moving on the universal ocean, declared to him the truth—

—The celestial collection of *Puranas*, with the *Samkhya*, *Yoga* and ceremonial, the mystery of the soul to *Satyavrata*, the royal sage. Sitting in the ship with the saints, *Satyavrata* heard the true principle of the soul, the eternal being, proclaimed by the preserving power.

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When *Brahma* arose at the close of the past dissolution, *Hari* restored to him the *Vedas*, after slaying *Hayagriva*.

And king *Satyavrata*, instructed in all knowledge, sacred and profane, became in the present *kalpa*, by the favour of *Vishnu*, the son of *Vivasvat*, the seventh *Manu*.

And he, who shall devoutly hear this important allegorical narrative, the dialogue of *Satyavrata*, the royal sage and the one possessing bow, the illusary fish, will be delivered from sin.

And the desires of that man, who daily sings of this descent of *Hari*, are fulfilled and he attains the highest abode.

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BHAGAVATA-PURANA

CHAPTER XII. 8.

Shaunaka said :--

Excellent *suta*, may you live long. O best of eloquents, tell us ; verily, you show the (farther) shore to men, groping in the boundless dark.

They say that the ascetic son of *Mrikanda*, *Markandeya* is long-lived ; he, who survived at the end of the *kalpa* and swallowed the entire world.

Roaming over the ocean all alone verily, he saw the premordial Male, the sole wondrous child reposing in the folded leaf of a banyan tree.

This is our great doubt, O *suta*, and this the source of our curiosity. Illumine thou ou hearts to remove so great a doubt, O great mystic, for thou art greatly esteemed even in the *Puranas*.

Suta spoke :—

This query of yours, O great sage, will dispel the delusion of the world ; for herein has been sung the legend of *Narayana*, the remover of the dross of the *Kali* age.

Having gradually received from his father all the purificatory rites of a twice-born, *Markandeya*, after piously studying all the *Vedas*, devoted himself to penance and sacred studies.

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And thus entranced in penance and sacred study for many a ten thousand year, he propitiated *Hrishikesha* and trimphed over the invincible death.

And the mystic saint kept on meditating in fervent trance for a long time lasting six *manvantaras*.

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And while he was thus contemplating and fervently persuing penance, sacred study and continence, *Hari*, in the form of *Nara* and *Narayana*, appeared befor his eyes to confer a boon upon him.

And beholding the two sages *Nara* and *Narayana*, the two forms of the Lord, he stood up reverently and bowed his face to the ground.

CHAPTER XII. 9.

Having been thus belauded by the wise *Markandeya*, *Narayana* with *Nara* as his comarde, joyfully said to the scion of *Bhrigu*.

"Verily, we are pleased with thy rigorous observance of fervour ; ask for the cherished boon from the lord of the boon-givers ; prosperity to thee !"

The sage said :—

"O lord of gods, redeemer of those who seek refuge in thee, O unshakable ! thou art indeed triumphant. All gifts of grace and power come from thee. O God, this much blessing is enough for me tnat thou hast vouchsafed to be mindful of a poor creature such as

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I am and condescended to visit thy devotee in flesh.

And yet, O thou, of eyes like lotus-petal, O crest-jewel of those of hallowed celebrity, fain would I behold that magic of thine which causes the world, along with its Regents, to go through this variety of existence."

The *suta* said :—

O sage, having been thus joyfully adored and worshipped by the recluse the supreme lord smilingly said "so be it", and repaired to the *Badarika* hermitage.

One evening, O best of *Bhrigus*, when that votary was contemplating on the bank of the *Pushpabhadra*, a violent gale arose. And this (gale) raising a wrathful roar, was succeeded by sombre clouds, which rumbling aloud with lightning poured torrential streams, thick like chariot-wheels.

And then were seen, on all sides, the four oceans, engulfing with tempestuous waves the whole surface of the earth, breaking into profound rolls, caused by large alligators and whirling eddies.

And beholding the fourfold creation and his own self smitten by the luminous dense floods, flowing into numerous pools, the heart-broken sage quailed.

And while he was thus watching, the briny deep, dreadful with its rollers, its vast volume whirled by hurricane, being filled by pouring clouds, engulfed the earth with its islands, continents and mountains.

And the three worlds sank within sea together with the earth, mid-region, the sky,

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constellations of luminaries, and all the quarters. He, the excellent sage, alone survived. And scattering about his matted locks, he wandered about as a fatuous blind.

And whelmed by hunger and thirst, assailed by crocodiles and whales, and slapped by waves and winds, he (the sage) being cast in the gloom infinite, felt weary of effort and knew not earth nor sky.

Darkness descended upon his dizzy brain, and he fell, at one place into a huge vortex, at another he was slapped by waves ; at a third he was swallowed by aquatic monsters, preying one upon another.

Utter defeat upon him weighed and harrowed by diseases in every guise, he met with grief here, infatuation there, pain, pleasure and fear at one place and death at another.

And wasting sore with suffering and disease, his soul enmeshed in divine illusion, he wandered therein for thousands and hundreds of thousand years.

And once, in the course of his wanderings, he beheld, on an upland, a young banyan tree, laden with fruit and tender foliage.

And on a north-easterly branch of it he saw a young child, reposing in a folded leaf, and casting streams of tremulous lustre.

On seeing the child languor left him, and his lotus-like heart and lotus-like eyes expanded with joy. And his hair standing on end, and he himself alarmed by the miraculous occurrence, the recluse drew close to the child with a view to interrogate him.

And just then, by the (force of the) child's breath, the scion of *Bhrigu*, entered like a gnat

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into his body. And here too he saw the same (creation), laid in entirety as before ; and amazed in the extreme, he became stupified.

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And he beheld there the five gross elements and their effects, Time, the author of various yugas, and aeons, and whatever else there is to cause the empirical existance, all bathed by light.

And there he beheld the *Himalaya*, and the river *Pushpavaha*, so familiar to him, and his hermitage and the sages there. And while he was viewing all this, he was thrown out by the breath of the child and was flung on the ocean of ruin.

And he saw the fig tree, poised on the same ridge of the earth and the child reposing in the folds of a leaf, casting a side-long glance at him and a beam replete with nectarine love.

And seeing the child, already enshrined in his heart, with his own eyes, the sore afflicted sage drew near him to clasp the Lord *Vishnu*.

And just then, in a moment, the illustrious and the supremely mystic Lord, enshrined in the cavern of the heart, vanished from the gaze of the sage, like the effort of a godless wretch, a glorious dream and illusion brief but bright.

And lo ! O *Brahman*, the fig-tree, the water, and the universal deluge all vanished alike after him in a moment and *Markandeya* found himself seated in his own hermitage. And *Markandeya* gazed like one that wakens from a dream of terror and despair and sees the dear familiar world about him still.

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SKANDA-PURANA

Vaishnava Khanda

Purushottama-mahatmya

Vol. II pp. 57 ff. Vol. II pp. 57 ff.

Shri said :—

"Excellent thought has dawned upon thee, O son of the Sun ; for it dwells in the vicinity of *Vishnu*. Herewith shall I narrate to thee something miraculous regarding this place of pilgrimage.

—that which I beheld in former times, reposing on the bosom of the luminous Lord ; what time, O *Yama*, the entire world—moving and static—was seized with perdition.

At that time, this sacred spot and myself, only two things survived. Then, that sage, the son of *Mrikandu*, seven *kalpas* old—

—plunged in the ocean of ruin at the dissolution of the world—both moving and static—found no hold for hand or foot and no protection anywhere.

And while wallowing about in the ocean of ruin, he beheld a banyan tree in the ford, bearing resemblance to the lord of men.

And he swam close to the base of the fig-tree and heard a child say "come near me, O *Markandeya* ! Shed this heavy sorrow and

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grieve not". Hearing these strange and undefinable accents the sage—

—was struck with great amazement and minded not his desperate pass.

And this holy ford is not corroded by waters, nor withered by doom's day fires—

—it is not shrivelled by that fire, which rolls everything together nor is it shaken by it; but, all alone, in this fearsome boundless deep, it is seen like a boat.

And there does this fig-tree stand like a sacrificial post.

Its branches shake not by the doom's day hurricane. And the sage standing under this tree mused :—

How is it that, in the midst of the ocean, only this patch of ground remains steady, while all moving and static creation has met its doom, the ground upon which rises this tender, stately tree? And whence is this affectionate condescension in meadful words "come O *Markandeya*!" in the absence of a speaker?

And while he was thus musing and swimming he beheld *Narayana* of serene countenance, holding the conch, the discuss and the mace in his hand.

And he saw me too, O son of *Vivasvan*, reposing on his lotus-like body-couch. And smit with tempest as he was, he thereupon became glad and lightsome.

And rejoiced in heart, the sage bowed his face to the ground before us two, and poured forth this panegyric to propitiate the Lord

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Markandeya spoke :—

" O ocean of mercy, deliver me, a wretch, sorely smit and devoid of devotion to thee, now that I have come to thy lotus-like feet as my sole refuge, and am dowered with wealth in the form of *Rudra*, *Indra*, and *Brahma*.

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And just as the one substance gold varies through a variety of bracelets and the like or just as a single sun, mounting the sky, is seen as many, so though essentially one and void of attributes thou appearest many, mirrored in the receiving waters of diversity.

O Lord of *Lakshmi*, owing to the violent concussion of clouds, torrents and wind, I find no spot on earth to stand upon in this mighty perilous deep.

Deliver me, O *Vishnu*, lord of the world, sunk in the ocean of mundane existence as I am. Draw me out of this mire, this perilous coil of clay, O *Govinda*, that I may not be damned for ever."

The Lord said :—

" O *Markandeya*, best of the twice-born, woe has befallen you for not knowing me. Verily, you have practised arduous penance and have thereby won mere protracted age, teeming with thick-coming woes.

Behold me, O great sage, in the form of a child, reposing in a folded leaf, high on the sacred fig-tree, me, the self of all in the form of Time, Enter into my spacious mouth and abide therein."

Thus addressed by the Lord, the sage of surprised face, climbed the tree, and saw the

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Lord in the form of a child and entered into his mouth ; and passing through the passage of his throat he went down into his widely extended capacious belly.

And there the inspired sage saw the fourteen worlds, *Brahma*, the Wardens of the quarters, the gods, the Perfects, the *Gandharvas* and the demons.

He saw also the sages, the divine sages, and the earth, fringed with oceans together with various holy fords, rivers, mounts and forests.

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Whatever objects, created by the supreme Lord, exist in the belly-like egg of *Brahma*, all these the great sage beheld in the stomach of the Lord.

And fumbling about thither from place to place he found no end of the belly. And then, emerging therefrom, he saw, along with me, *Purushottama*, standing exactly as he had seen him before ; and he, his eyes dilating with wonder, prostrated himself and spoke :—

Markandeya said :—

" O adorable Lord, the god of the gods, what miracle is this ! What lavish glow ! I see creation here after it had been completely destroyed by the universal dissolution.

Difficult to dispel is thy illusion, O lord, how can I reach it ? "

The Lord spake : -

" O sage, behold this sacred region, picturesque and eternal. Creation and destruction reach not here nor does transmigration.

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And verily, O Brahmin-sage, I shall dwell in this holy ford, granting emancipation, till the entire existence is wholly submersed ? And at the end of the universal doom I shall build for you an eternal holy ford ; on the brim of which you will mortify your flesh and propitiate *Shiva*, the second form of mine and will, verily, overcome death by my grace."

And thus, in former time, blessed with a boon, *Markandeya*, the great Brahmin, triumphed over death through arduous penance.

Markandeya said :—

On hearing these words, O king, the sages were delighted, and the twice-born began to praise the *Narmada* with folded hands—

" Homage to thee, O thou of holy waters, homage to thee, who glidest like crocodile. We bow to thee, who deliverest us from sin ; obeisance to thee, O goddess of lovely face.

In this corrupt and beleful *Kali* age, when all the tanks and rivers have dried up, thou, alone, O goddess, swelling with volumes of limpid water, shinest like the *Ganges* in the starry sky."

Markandeya said :—

Praised thus by the illustrious sages, the divine holy river bethought, "an excellent boon should I confer on these."

And the sweet-smiling goddess, finding the sages fast asleep at night, visited each in dream.

And when midnight fell, she of high semblance, arose from the midst of waters, robed in spotless raiments, and adorned with celestial garlands.

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—holding an umbrella, dowered with sauntering hips, and decked with rubies, and spake to each of them " fear not, abide by me ; shed ye all the fear of hunger and thirst."

Thus speaking to the great sages at the end of the dream, the goddess entered into her limpid stream and was seen no more.

Then, in the morning, the joyful sages said to one another " thus the beautiful goddess appeared ; and so she was seen by me in dream.

Freedom from fear and a speedy success she has granted to us. Auspicious indeed, is the sight of the goddess *Narmada.*"

And one day, O monarch, they, with their families, saw in the vicinity of the hermitages an excellent variety of fishes.

And the great sages, finding those fishes there, were greatly surprised, but on recovering they offered oblations to the gods and the manes.

And having obtained by the grace of the great goddess, shoal of fishes, they, along with their sons, wives and servants, shifted, each for himself.

And thus, the twice-born saw, day by day, spawn of fishes in their hermitages, and were surprised on seeing, O *Yudhishthira*, those of fat limbs, particularly of the species of sheet fish, dying in the threshold of their hermitages.

And the sages, dwelling on the bank of the *Narmada*, became blithe and gladsome and were freed from fear of hunger and thirst.

And they, O best of the *Bharatas*, living on

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the bank of the *Narmada*, were ceaselessly engaged in prayer, penance and worship of the gods and the manes.

And that fairest river looked still more charming with these soulful sages, constantly muttering prayer, and practising fervour, as does the sky with stars and planets.

And these splendid *Brahmins*, deeply versed in the *Vedas*, systematically divided the *Narmada*, the bestower of piety, in former times.

And thus the river *Narmada*, showering weal on mankind, was divided, with her body partitioned, by a hundred million sages, dwelling on her own bank.

And O *Bharata's* scion, the best of the rivers and the holiest *Narmada*, wending her way to the ocean, shone, as a night with planets, on both her banks, with elegant sacred threads and *aksha* rosaries and glimmering dwellings, and with sand-made earthen *lingas*.

And thus, all these recluses, offering oblations to the gods and manes, dwelt on the bank of the *Narmada* till there arose the universal flood.

And one midnight, after a little more than a hundred dreadful years had elapsed, a benign maiden, a-gleam as mass of lightning, streaky with snakes in the form of sacred thread, and holding forth in her hand a trident arose from the waters and addressed the sages thus—

" Come unto me ye bands of sages, with your sons and wives, and repose into me, unborn of the womb ; herein shall ye attain perfection.

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And whatever wish, does any of you cherish that I shall forthwith fulfil ; I shall take you all to *Vishnu*, *Brahma* and *Shiva* or any other excellent god—

—for when I am pleased, I grant favours. And devoting yourselves to breath-control and meditation, leave ye your hermitages and wives. Tarry not ; for universal dissolution is close at hand.

Imminent, indeed, is the utter ruination of all the beings and direful universal conflagration. In former times also there occurred such a ruinous slaughter of mankind ; in that I alone survived.

And the rest of rivers and oceans were all blasted ; I alone escaped the disaster through a boon, obtained from the illustrious god.

The celestial *Shiva* is deathless, eternal, and unshakable premordial Lord. What object is there, O best of twice-born, which he does not grant, when adored and prayed."

And so saying to the recluses, the goddess *Narmada*, holding a trident in her hand, and invested with a snake as sacred thread, vanished into the water.

On hearing her speech, the minds of the sages were dazed with wonder; and they bowed to me again and again and asked my forgiveness.

" Forgive us whatever we, abiding in thy shelter, have uttered (against thee). And quitting their homes and taking their pupils and relations along with them, they of fair fortune, observing vows and triumphing in God's glory, entered like winged mountains, into the waters of *Narmada*, muttering the

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mono-syllabic prayer (Om), their hearts set on the mighty Lord, and bathing in waters. hallowed by sacred texts, illuminating all the quarters, holding the *kusha* grass in their hands and carrying fire with them.

And, O best of the kings, after they had departed, I alone stood there, meeting the Lord of the gods and worshipping the *Narmada* river.

And, O king, by the grace of the Dispenser I witnessed all the ages, beginning with the one belonging to the peacock (*Mayura*) along with the *Narmada*, O scion of *Bharata*.

For *Narmada*, who destroys sin and delivers (mankind) from transmigration is, indeed, the potency of *Shamkara*, a digit of *Shambhu, Ida* by name.

And O *Pandu's* son, in those former ages, when even I was not there, during those fourteen ages, *Narmada* lived well-pleased.

Of yore, there were fourteen ages; during these the *Narmada* did not die. I shall tell these to you as the goddess herself narrated to me.

Know that the first belongs to *Kapila*, second to *Prajapati*; then come *Brahma*, *Saumya* (moon), *Savitra* (sun), *Barhaspatya* (*Brihaspati*) and *Prabhasaka* (a *Vasu* or an attendent on *Skanda*)—

—and *Mahendra* (–*Indra*), *Agnikalpa* (– fire), *Jayanta* (– son of *Indra*), *Maruta* (– air) *Vaishnava* (– *Vishnu*), *Bahurupa* (–maniformed) and *Jyotisha* (– heavenly bodies) the fourteenth.

These are the fourteen *kalpas*, I say, during which the *Narmada* did not die. *Mayura*

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(– peacock) is the fifteenth, while *Kaurma* (– tortoise) is the sixteenth ;

Baka (– heron), *Matsya* (– fish), *Padma* (– lotus), and *Vatakalpa* (– banyan) too, O *Bharata's* scion ; and *Varaha* (– boar), which is in the running—is the twenty-first.

These seven ages have I witnessed along with the *Narmada*. Twenty-one ages have elapsed, O best of kings, since the birth of *Narmada* from the body of *Shiva*. I have witnessed them often, and related them to you ; what more should I narrate to you, O best of kings !

Yudhishthira said :—

When all these blessed sages, rich in religious fervour had attained to the highest world, what miracle occurred after that ?

Markandeya spake :—

When those, dwelling on the banks of the *Narmada* had departed, a horried destruction ensued in which all the beings perished.

Then the gods, headed by *Brahma* rendered praises to the eternal mighty Lord (*Shiva*) poised on the summit of the *Kailasha* with *riks*, *yajus* and *samans* :—

" Withdraw, O god, this world, together with gods, demons and mortals ; the end of thousand ages has come, the time meet for dissolution.

Assuming my form you created the (world); and taking the form of *Vishnu* you preserved it.

O supreme Lord, thus the one form

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changes into three, *viz.*, *Brahma*, *Shiva* and *Vishnu*. This so happens for the sake of creation, destruction and preservation."

Hearing these true words of *Vishnu* and *Brahma* the illustrious, dark-red lord *Shiva*, spitting asunder these seven worlds, and breaking the egg higher than the highest, consisting of the regions from *Bhur* up to that of *Brahma*, hied along with his hosts, relations, *Brahma*, and *Vishnu* and *Parvati* to the divine, eternal abode of *Shiva*, where exists not air, nor sky, nor fire and nor this earth.

There the celestial *Shamkara* dwells with *Parvati*. O best of kings, the sun exists not there, nor do these planets, nor the seven stars, nor quarters, nor Regents of the world, not even pleasure and pain.

That which the sages call the abode of *Brahma*, and the abode of *Shiva*; that which others call the soul and the Lord, and which the enumerators (*Samkhyas*) sing as the primeval release,

Then, these three, having attained the adorable Lord, are withdrawn into one; and again, they, in diverse forms, sustain this entire world.

The Lord, as *Rudra*, destroys all beings, as *Vishnu* he tends them all and as *Brahma* he evolves this creation.

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Then *Mahadeva*, said to the goddess standing by his side, " destroy this world; tarry not, O fair one.

Shed this placid form of thine, white and limpid like moon-beams. Put on a fearsome form and smite the moving and static world,

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O lotus-eyed goddess, surrounded as you are by these horried, wrathful hosts of the *Bhutas*, you can smite the entire world.

Then I shall pound and flood the entire world, and turning the whole into one ocean I shall, in languid ease, repose with you."

The goddess said :—

" O god of supreme glory, I will not desolate this world. Being mother I cannot consume it; for it is sorely afflicted and is devoid of all motion.

My womanly disposition bedews my heart with kindness, O lord of the universe, how can I ruin this world ?

O propitious lord, you may yourself destroy it." Thus requested, the purple god, bearing the burden of his matted locks indignently threatened the mighty goddess with a grunt, and with his eyes full burning with anger, he uttered (the formula) " away hence, you " *hum phat.*"

And, O *Bharata's* scion, hearing that grunt, the large-eyed goddess, dowered with ample thighs and sauntering hips, at once became sombre as a murky night.

Grunting and roaring and reverberating the ten quarters with loud roar, she waxed awfully fierce like the dazzling lightning.

Difficult to behold was she like a crashing bolt, turbulent like the tumultuous lightning, enveloped was she in lightning-flames, and fearsome she was with her eyes, resembling fire and lightning.

Her hair was dishevelled and her darkling

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eyes were rolling large ; she had a scraggy neck and a shrunken belly. She was robed in tiger-skin and had snakes in place of sacred thread.

And bedecked with flaming scorpions and serpents she filled the three worlds with her expanse and hight.

Resplendent in her body she had a single cobra as her ear-ring and held aloft in her hand a variegated staff and wore a tiger-skin.

And intent upon smiting the world, she, of extreme horror, mightily waxed in size ; and lolling out her tongue and licking her mouth-corners she emitted fearsome hissing sound.

And opening wide her ravening mouth with a terrible snort, she hurled the world into a deadly turmoil ; and followed by sporting throngs of the *Bhutas*, the ferocious goddess burst into panting snorts.

With malformed nose and eyes like flaming furnace, she of form wierd and colossal, raised peals of laughter and shouts of bouncing joy and blasted the entire world.

And smit with fire the gods fell down on earth ; and crashed agrunting also the *Yakshas*, the *Gandharvas*, the manikins and the mighty serpents.

Concourse of beings tumbled, raising screams of death and wail of woe ; and the entire three worlds—all mobile and immobile—reverberated with bolts and hurricane and weeping and moaning—

—and the earth-goddess swelled, in that festival of horror, the rapture of the dreadful one by burning swarms of creatures, all tottering and tumbling, by the violent crackling of fire and by the crashing cliffs of mountains.

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And widowing the earth of all life, and riving the rocks and bursting the mountains she shrieked like a she-jackal, as she smelt this odour and that.

Turning towards gushing streams of blood, with her body smeared with gore, the wrathful goddess grew still more violent, wreaking wrath upon the world.

Even the great sages, like *Bhrigu* and others, who had besought the region of *Mahar*, died in hundreds, not to refer to the *Brahmins*, *Kshatriyas* and *Vaishyas*.

Gods and demons, *Yakshas*, serpents, and *Rakshasas* all were struck with terror. Some hied to the hollow vaults below, while others crouched in caves and other hidings.

And the goddess, appointed by the god for the day of doom, stood there, shadowing all directions and hurling flames upon the world.

Although one in essence, she, with a horried laugh, assumed nine forms and ten ; nay, sixty-four forms she assumed and even hundred.

And the auspicious goddess assumed a thousand forms and a hundred thousand and even ten million ; holding weapons of diverse shapes and varied moulds, she roved, blaring diverse musical instruments.

O king, such an aspect did the goddess put on at the bidding of the auspicious one. In all directions and in the sky stood marshalled bands of the supreme lord, adept in wielding deadly weapons, riving the air and choking those that were being slaughtered. And they, so gaunt and grim, poising lances and sharp-edged spears in their hands wandered with her triumphantly.

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And fretting at the scanty limits of the universe these gruesome monsters, the armies of the Mother, variously multiplied along with the hosts of *Ganesha*, blowing pestilence upon this world.

And her teeth, having the sheen of jasmine and moon, became enlarged by a thousand, ten thousand and a hundred million *yojanas*.

The row of her tight-clenched teeth and grisly, sharp and harsh nails, gored up the sky, and the quarters, and the earth, together with its seven islands.

And crushed under the impact of her huge teeth, forests and mountains and heaps of craggy rocks crashed in a thousand ways.

O best of kings, the *Himalaya*, the *Hemakuta*, the *Nishadha*, the *Gandhamadana*, the *Malyavan*, the *Nila* and the excellent mountain *Shveta*—

—the base of the *Meru*, the *Ilapitha* and the seven islands, along with the ocean and the *Lokaloka* mountain all quaked.

And the giant trees were torn and shattered by the impact of her bolt-like teeth. And the directions, on all sides, became big with portentous omens.

Clusters of stars and planets and concourse of deities, borne in divine cars, were crowded with thousands of she-jackals and troops belonging to the burly mother.

So wrought up, she stalked through gloom and glare of the fire-ocean, when the crack of doom approached.

And the ten directions were thronged, on all sides, with pestilent monsters, roving and

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howling—yelling and crushing, and flaming and maddening round the world.

Heaps of rocks lay riven, stones and trees reeled ; and the entire three worlds—all mobile and immobile—their town-gates toppling down, filled with hair and shrivelled bones, their villages and citadals razed to the ground, clouded with heaps of ashes, became covered with a pall of smoke from funeral pyres ; and the whole universe, full of doleful moan and rent with groans of agony, became void of defence and shelter.

Markandeya said :—

Then, surrounded by thousands of Mothers and hosts of *Rudra*, the dissolvent night, with her flaring eyes blasted the entire universe.

Then, these hordes of cruel and grisly mothers, the selves of *Brahma, Vishnu* and *Shiva*, and potencies of *Vayu, Indra, Agni, Kubera, Yama* and *Varuna, Skanda*, Saturn and *Nrisimha* roved about as random rout ; and incensed by *Uma* to wreak destruction they swept their whirlwind rage in ten quarters with discus, pikes, maces, swords, bolts, darts, spears and axes and skull-topped clubs and fire-brands a-lit.

By the whirl of their feet and by their grunt and roar and yell the three worlds were thoroughly blasted.

And the earth, with its (head—) hair, scattered over its piebald body, became dismal in all directions with wails of woe and cries of weeping and with battered streets, and houses and portals of towns.

O best of kings, this island, which is called *Jambudipa*, with its one hundred thousand islands was stormed and razed to the ground.

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Jambushaka, Kusha, Kraunca, Gomeda, Shalmali, and mountain-dwellers, along with *Pushkara* islands,were all seized by death,by the *Bhutas,* by bands of Mothers and by skulls of foul fiends, voluptuous with flesh, fat and marrow, indulging in loud roar, flaming with frenzy, and fuddled with the odour of wine, and robed in thousand flames, her ear-rings flashing like lightning and her body crimson with out-flowing gore, she of potent magic and extreme horror, with an insatiable craving for human flesh and fat, voluptuously quaffed blood there ; and while gluttony still raged, she, holding a skull in her hand, noisome, devouring gods and demons, dancing, laughing, perverse, vociferous, striking terror into the worlds, her laughter matching thunder-clap, devoured the earth with its seven islands and oceans—

—and then hied to the edge of the world, where the celestial supreme Lord (abides), and reaching the bank of *Narmada,* she lodged there amidst troops of Mothers.

And from the vaulted space above a shuddering horror moved down upon the world ; and she of the spectral smile, began to dance on the lofty pile of the dead bodies of gods. "*Amaras*" are gods and "*Kata*" means "body".

O best of kings, this mountain is covered with such bodies, a mass of splintered and battered bones, and is overflowed with fat and marrow and tears, and for this reason it is called by the wise " *Amarakantaka.*" It is a very sacred spot in the world and was founded by *Shambhu* himself.

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They made it "*Amarakantaka*" at the approach of the perversion of time. In their midst I beheld Death, exceedingly hideous, the one source of terror to the world dancing, lurid like lightning.

By his side I saw the celestial mother *Narmada* standing adorned with spotless raiments—

Revered by all, heaving tumultuous billows, full of whirl-pools, and having the majesty of a subdued ocean.

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In the meantime I also saw the celestial, awe-inspiring *Narmada*, called *Saptasaptaka*—

—In spate with mighty froth-curled billows, she was flooding the entire world.

And clad in the dark deer-skin she strained in seven streams with a roar of the smoky flash of lightning.

And thus, O great monarch, did I behold the unparalleled destruction of the world, in which this world—both moving and static—had lost the light of the sun and the moon.

And then a mighty blustering wind with thunder clap, crowded with millions of celestial cars and accompanied by the manikins and mighty serpents, emerged from the mouth of *Rudra* and quickly setting a-whirl the entire universe as a fire-brand circle, with all the planets laid waste, convulsed all that moves and that does not move. This wind, known as *Samvarta* (destroying) dried up the seven broad seas.

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And the illustrious lord, revelling on the day of doom, with his flaming *linga* and eye red like westering clouds, and red lotuses, and rubies, and vermilion and mass of lightning, repaired there like *Sumeru*, with his golden staff, scattering mountains with the tread of his front feet, with the intent of forging a new world.

And the high-souled supreme lord, intent upon smiting the sphere, burst into a disgusting peal of laughter, and causing convulsion, destroyed the entire region.

And beholding the divine, unborn, pre-eminent mighty Lord, the destroyer of the world, the dark night (*Darga*), accompanied by Mothers and troops (of *Shiva*) rendered worship to him.

Markandeya said :—

The trident-holder *Shiva*, robed in the elephant-hide, surrounded on all sides by troops of the *Bhutas* and Mothers danced with the intention of raining death upon the world.

Shambhu, the sovereign lord of all the gods, who, through a variety of spells bound down the demon *Malin*, with his body smeared with fat and marrow, danced at the conflagration of the three worlds.

The high souled *Shambhu*, the most excellent of the world, called *Samvartaka* (destructive) assumed the form of the sun and destroyed, with the help of the dark night *Durga*, the entire three worlds at the crack of doom.

Then he opened his mouth, blazing like the entrance to the under-world and sent forth a violent guffaw of laughter, mingled with

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volleys of live-coals and smoke and resembling the impact of mighty meteors, levin-bolts and tempest.

That sound reached the region of *Brahma* and the vessel-like egg of *Brahma* shook ; and the sages, of frightened countenance, confused in mind asked " what is it ? "

And the affrighted sages bowed to *Brahma* and the terrified recluses, along with gods and demons and mighty snakes asked *Brahma*, the lord of the supreme lord.

" Who is he, desporting on the surface of the earth, with his dread limbs gleaming like lightning flashes ; his body lurid like dissolvent fire, he, whose stentorians laughter has stunned the universe."

The terror-stricken world shone for a moment ; "would he like to destroy the entire three worlds? Along with thee and the seven Sages he strides towards the region of *Janas*, of the *Tapas* and of the *Mahar* withal.

O unfathomable one, pray tell us, in detail, what god is this, bent on dissolution. This abnormal phenomenon we have never seen before. You know the truth ; verily, you are known as supreme amongst us."

Hearing this speech *Brahma* cheered up the concourse of gods and other beings and said :—

Brahma spoke :—

" I will unfold the secret which makes you blench and wonder. He is Time, of imperishable soul, intent upon smiting the world and heaven. And after the task of desolation is over, the pre-eminent lord will sleep for years ;

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what marvel do ye read in this? nay, nay, what need ye ask?

This god is *Samvatsara*, *Parivatsara*, *Udvatsara* and *Vatsara* (in one). Though seen he is yet unseen, offering is he and resplendent, gross is he and a tiny atom too.

Beyond him there is naught in this world; higher and lower is he, the announcer of self. Would he, whose form is like that of Time, be gracious to me?"

Thus saying the adorable lord of gods, restraining self, propitiated him, along with those headed by *Sanatkumara*.
Mahadeva said :—

"Praised by thee with various hymns, I promote thy tranquility, O lotus-born one. Behold me, blazing and devouring this world per force with several mouths."

Having thus spoken and consoled the Grand Sire, the lord of the universe vanished along with the goddess.

Markandeya said :—

And eulogised thus by the principal sages, headed by *Brahma*, who had reached the region of *Brahma*, the Lord completely wrecked the universe.

He beheld the right face of the mighty lord, fearsome, wrathful, imperishable, exceedingly noisy with the clash of his prodigious tusks, resembling the surface of the nether world, his eyes lurid like lightning and fire, horrid, causing horripilation, huge-tongued, long-tusked and having huge snakes on the head, like unto the submarine fire—and licking the entire world with the tip of his tongue.

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His tusks increased by hundreds and thousands and the Grand Sire beheld the gods, the *Gandharvas,* the *Asuras,* the *Yakshas,* the Serpents, and the demons, clinging to the fore part of his tusks.

And I saw the world sticking to his machine—like teeth, with its neck crushed to pieces, entering the chasm of his widely opened mouth.

And just as rivers, with their volume dimpled by the fretting waves, covered with thickening clots of foam, boisterously disembogueing themselves into sea, lose their identity, so the entire universe, difficult to penetrate on account of the multiplicity of beings and oceans, plunged into *Rudra's* yawning mouth, blazing, hideous, striking terror by its stentorian sound.

Then, dense blazes, exceedingly violent, blowing embers and smoke, multiformed and gleaming like fire, emanated from his mouth and set fire to all the quarters.

Then, the one single mouth of the mighty lord of wondrous form, became wreathed with thousands of solar flames, and he, though essentially one, turned into twelve, to heap fresh fire upon the burning globe.

Then, these twelve suns, emanating from the mouth of *Rudra,* hung in the southern direction, baking the globe.

And whatever terrestrial life there was, and whatever creatures perched on the trees. and grass, all had been scorched in the earlier drought, with the entire surface of the earth confounded, all this now being per force baked by the suns, issuing from the mouth of *Rudra,*

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became screened with smoke, with all the stars and planets shivered to dust.

Being ignited, all of a sudden, the entire terrestrial sphere blazed forth ; and all this creation—mobile and immobile—was confounded with eddying flames.

Conflagration consumed the entire world, like an oblation of butter in sacrifice, in the seven islands, and seas and streams and ponds.

These suns, emanating from *Rudra*, a-gleam with dazzling radiance and confounded with plumy flames, roasted the whole world.

And the gleams of the suns twined one another ; and thus the lord burnt the entire three spheres, with all the beings, moving and static.

And becoming a colossal conflagration in extent equal to seven islands, the mighty lord licked up the sea-fringed earth with its seven islands ; and they (the suns) blasted the globe up to *Sumeru* and *Mandara* mountains. And then, he rent asunder the seven infernal regions and burnt up there the region of the snakes.

Incinerating the seven infernal regions below the earth, along with stars, the fire blazed forth and roistered, on all sides, O *Yudhishthira*.

As if being blown with embers, blazing like red hot heap of iron, every thing burnt, being ignited by the doom's day fire.

And so intense raged the conflagrant mass that the earth was denuded of the trees and grass ; and there were no mountain torrents, no ponds and no rivers ; all the mountain

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summits having crashed, the earth became like the back of a tortoise.

And having confounded the discreet world with sheets of flames, the wrathful mighty lord shone pre-eminent in his titanic form.

And wading through the ford of fire the tawny-eyed goddess entered into *Mahadeva*, along with the multitudinous troops of Mothers, *Yakshas*, snakes and demons.

And like an extinguished flame of fire she attained the highest state of beatitude. And O sinless, the whole universe, along with the three worlds, was then thoroughly burnt out.

And thus, in former times, did I behold, O best of kings, at the end of the *yuga*, the dissolution of all, excepting that of the ever-holy *Narmada*.

Markandeya said :—

And when the entire world had been burnt by the suns, emanating from the lord, and the seven oceans and seven islands had been dried up—

— there emerged from his mouth, scowling clouds, resembling thunder-bolt, in shape sombre ; and they overshadowed the entire world.

Some had the sheen of blue lotuses; others that of collyrium. Some were like the milk of cows, or the moon, or jasmine flowers ; some were shaped like the eyes in a peacock's tail, while some had the lustre of smokeless fires.

Some were as vast in size as the mountains, others were like shoals of big fishes. Some

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were shapely with the form of the lordly elephants, while others looked like summits, soaring high.

Some resembled the rollers and waves in form, others looked like extensive parks ; there were others, which, being fringed with lightning, meteors and thunder-bolts, resembled town-gates and stately structures.

The body of the celestial lord was wrapped in clouds and the dreadful troops called *Samvartaka*, pouring measureless rain on the earth, reduced it to one ocean.

Thus I, my soul benumbed with fear and my body merged in the waters of the *Ganges*, dared not behold *Shiva*, robed as he was in *Indra's* thunder-bolts and swelling as he did with scowling clouds.

And these elephants, (clouds) again and again sucked up the burning world and having inundated it thoroughly, they all vanished.

Vast oceans, seven ponds, islands and all the rivers, the regions of *Bhur* and the sky were all filled with floods and thus became one ocean.

Nothing could be seen in the world of beings—moving or moveless. Fire there was not, nor moon, nor sun. The stars and the heavy darkness were all blotted out and the world became unruffled nest of the calm wind.

Then, in that vast deluge of waters, O king, from my lips broke forth a panegyric of soulful contents to him. Then, thinking of me and me alone and bewailing the burden of the flesh I wondered if I could find the sole, serene refuge.

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And standing in the flood and pondering in my heart I thought of the divine lord, who grants protection. I made obeisance to him, I sought refuge in him, I meditated on him and thus I rendered praises to him.

And O prince, contemplating upon him I crossed the flood with my mind composed by the grace of the Lord. Freedom from languor and fatigue I obtained by the grace of the goddess.

Markandeya spoke :—

And then, O best of the kings, bewildered in that bournless flood I became moribund and my breath began to choke.

And, then, standing in that lonesome ocean, hushed and stilled, I heard a dulcet sound, resounding ten directions.

And then I quailed, and staring a-gape, I beheld a cow like unto a swan or a jasmine flower, or the moon, white like a necklace or the milk of a cow. Charming in her body, she exhaled a divine nimbus from head to foot, and variegated with various gems she had a pair of golden horns.

And her hoofs were studded with corals, and her tail shone like a banner. She possessed a long nose and was lowing and plunging in the ocean with her hoofs.

She stood facing me, and was hung, all over, with small bells, pearls and golden bells.

And she was dancing, as it were, on all sides with masses of clotted foam, tossed up by the tread of her feet in the waters of the briny deep.

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And she lowed, fretting the boundless deep by tossing up waters. And hark! as siren-music sweet, a voice came floating like an echo from a-far.

" O darling, whence this amaze that holds thy senses wrapt ? Fear not. Die thou shalt not.

Seek refuge in my flanks and I shall ferry thee across from this place and from thy sorry plight as long as the world is flooded. Feed at my breast to avert hunger and thirst. Ambrosial is this milk and celestial withal ; drink it and be enraptured."

Hearing these words of her I drained her udders with delight ; and no sooner did I relish her milk ecstatic rapture whelmed my senses and hunger and thirst vexed me not.

Divine vital energy streamed through me and I was able to breast the raging sea. Then I said unto her :

" Who art thou that roamest about in the world, now that it has become all one ocean. Pray, tell me truly ; for great is the wonder in my heart, who am straggling here, struck and sore, a petitioner for death.

In thee have I found refuge, O thou of holy vows, by virtue of whatever good luck is yet left in me."

The cow said :—

" How have you forgotten me, me, the omniform mighty goddess ? I am *Narmada*. I confer piety on men and bestow heaven, protection and strength on them.

And seeing you stricken, *Rudra* has deputed

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me charging, " noble lady, ferry that *Brahmin* across; let him not perish of flood."

And bidden by the lord have I hied me to succour thee in the form of a cow, lest the words of *Shambhu* should become false !

Thus consoled by her I sang :—

" O lord, whose mercy, comes for my salvation thine angel down from lucen-heights above. Forgive me, save my soul from hell's damnation. And God ! let penitence thy pity move. And thus singing I clasped with my hands her rainbow-like, splendid tail, knowing it to be imperishable.

And while I was thus clasping her banner-like tail, she said unto me about the ocean " this is god *Mahadeva*."

Then, for a period, lasting many thousand ages, I roamed after her in all directions, murky and covered with water.

And holding the tail of the cow I floated in the briny deep sans wind, sans light, sans support, a stretch of gloom on all sides.

And there I suddenly saw in the ocean the lord asleep—having the sheen of linseed flowers and the gloss of pounded collyrium. Spotless was he like the sky and glossy like the blue lotuses.

And the undecaying lord was clad in yellow raiment. He looked exceedingly charming like the sky with his resplendent head, adorned with a sun-gleamed crown, exhaling the lustre of lightning. His bosom was a-glow with a necklace.

Many were the arms, and thighs, and mouths of the charming heroic god, who had a thousand eyes and a thousand heads and who, as such, reposed in the ocean.

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And he, with his heavy cluster of matted locks, a-gleam like lightning-flashes alone survived, pervading the whole universe, now reduced to one ocean, and devoured the whole creation with all its gods, demons and mortal.

Omnipresent, unmanifest and infinite he faced all directions. Close by his feet I saw the supreme goddess *Uma*, adorned with golden bracelets, omniform, possessed of fortune, planning all illusions, the auspicious goddess, rich in prosperity, modesty, thought and speech.

And I gazed at the selfsame goddess, seated very close to the lord, the (incarnate) success, fame, pleasure and *Brahma's* night of destruction, unborn of the human womb, moon-faced, the very incarnate fortune.

Circumambulating I bowed to the worshipful lord, serene, asleep, glistening like the burnished gold, accompanied by *Uma*, wrapped in darkness, the holiest and the most excellent.

Then the great god, at the close of the night, suddenly awoke by his own intuition and began to agitate the waters of the ocean, thinking that the world was dissolved in the deep.

And wondering what was to be done, he, of wondrous body, assumed the shape of a boar, having the luster of a vast dense cloud, with garlands adorning his cloths and with golden ornaments in his neck.

He is the diademed (*Vishnu*) holding a conch, a discus and a sword. He is the high-souled (*Brahma*), instinct with the *Vedas* and their subsidiaries. He is the ancient author of the three worlds. Intent upon action he assumes the form of the celestial trio.

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He is *Rudra*, who retracted the world, the lord became Grand Sire for the purpose of origination. He is *Hari*, with a discus, a sword, a mace, and a lotus in his hand for preserving the world.

Though the dispenser of the world is the supreme lord, yet he, at the dissolution of the three worlds, assumes the form of a boar in the midst of the watery sea; he, who as the inner soul, is sought in this sinful (body).

Cleaving the watery ocean he entered the nether abyss, situate inside, in a moment, and felt the whole earth, sunk within waters, with her eyes like lotus-petals.

The celestial *Vishnu* of matchless valour, himself extracted, with one tusk, the earth, which had been dissolved at the time of destruction and whose elevations had become like shivered mountains.

× × × ×

And like a cracked boat from the midst of floods, he, of stupendous force and matchless glory, drew-forth, per force, the earth, merged in the waters of the ocean just as a bull-elephant holds up a mired cow-elephant.

And having pulled out the earth from the deep, the noble one divided the whole of the ocean. The waters of the vast oceans were consigned to them; those of rivers he threw back into rivers.

He rebuilt the shattered mountains, the islands and all the seas at the beginning of the age. On all sides he raised high mountains, built with rock-stones.

And dividing his multiform body he created throngs of sovereign gods and suddenly

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there emerged fire from his mouth, the moon from his mind and the sun from his eyes.

And from his body, in communion with lord, there were born multitudes of great gods, the *Veda*, the sacrifices the castes and all the medicinal plants and the various juices.

And the whole of the mobile creation emerged from his mind and the immobile too—, everything, whether it is born from the egg (oviparous), or from the womb (viviparous) or whether it is engendered by heat and moisture, or whether it shoots and sprouts, nay, everything down to insects and ants and the like.

And having generated all in a sport, he, the god of gods, the author of the worlds, all-seeing, all-pervading, celestial, the primordial Male vanished.

In a moment, then, I beheld the entire name and form—the world—in the self-same position, decked with islands and fringed with seas and scattered with (lunar) mansions in the form of asterisms and stars—

—Variegated with sky, clouds and constellations of planets and teeming with multifarious creatures. But I could no longer see her, who had great majesty, who had assumed the form of a cow and who was the monarch of all the gods.

× × × ×

And, as before, approaching the bank of the goddess and standing on the *Amarakantaka*, I found myself seated at ease, undisturbed and enjoying felicity.

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BHAVISHYA-PURANA

Pratisarga-Parva

CHAPTER IV

Shaunaka said :—

Tell me, in detail, O wise great sage, knower of the three (divisions) of time, how was the sacrifice performed by *Pradyota.*

Suta said :—

One day, when *Pradyota*, the son of *Kshemaka* was residing in *Hastinagara*, *Narada* approached him in the midst of conversation.

The king, versed in religion, was delighted to see him and worshipped him. Sitting at ease the sage thus addressed the king *Pradyota.*

"Slain by the *Mlecchas* your father has gone hence to the world of *Yama.* Verily, he can attain heaven through the efficacy of the *Mleccha*-sacrifice."

Hearing this, the king, his eyes red with wrath, called the *Brahmins*, deeply read in the *Vedas*, and commenced the *Mleccha*-sacrifice in the *Kuru-kshetra.*

And constructing a quadrangular sacrificial basin, sixteen *yojanas* in circumference, the king meditated on the gods and sacrificed the *Mlecchas.*

Invoking them by the preternatural potency of the Vedic prayer, he burnt to ashes the *Marahunas*, the *Barbaras*, the *Gurundas*, the *Shakas*, the *Khasas*, the *Yavanas*, the

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Pallavas, those born of hair (romans), those born of the hoofs, the *Kamarus*, dwelling in islands, and *Cinas*, residing in mid-ocean.

And then he bestowed the sacrificial fee on the *Brahmins* and caused them to perform (post-sacrificial) bath. The king, named *Kshemaka* then attained paradise.

He was noised over the earth as slayer of the *Mlecchas*. That high-souled monarch ruled for ten thousand years.

Then the king attained heaven. His son, named *Vedavan*, ruled for two thousand years. At that time the *Mleccha Kali* himself worshipped *Narayana* and rendered unto him divine praises.

Kali said :—

Obeisance to thee, the infinite, the great the originator of all the worlds—

—the author of the four *yugas*, the witness the *Vasudeva*. I bow to thee again and again, O *Hari*, of ten-fold incarnation.

Adoration to thee, the incarnation of *Shakti*, adoration to *Rama* and *Krishna*, adoration to thee, the fish-incarnate, to thee, O great one, robed in white.

Homage to thee, who dwellest in the *Kalpa-kshetra* (*Kuru*) and descendest as a devotee. King *Vedavan* has, O lord, demolished my residence.

His father has slain my beloved *Mleccha*.

Suta said :—

Praised thus by *Kali*, in company with the wife of the *Mleccha*, *Hari*, the glorious lord, the

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lover of his votaries, himself alighted and spoke to *Kali* :—

"I shall fulfil thy wish by creating an excellent multiform *yuga*. A person, named *Adam* and his wife *Havyavati*, born from the mind of *Vishnu*, will increase the family of the *Mlecchas*."

Hari then vanished and *Kali*, overflowing with joy repaired to the mountain *Nila* and stayed there for a while. A son, named *Sunanda* was born to *Vedavan*.

He ruled for a period equal to that of his father, but died issueless. The countries of the *Aryas* will decay, those belonging to the *Mlecchas* will muster strength. Therefore, O best of *Bhrigus*, we shall repair to the *Himalayas*, and propitiating *Vishnu*, shall attain to the abode of *Hari*.

And hearing this all the twice-born, dwelling in the *Naimisha* forest—eighty-eight thousand—repaired to the *Himalayas*.

And they, reaching the *Vishala* sang hymns in praise of *Vishnu*. This sentence celebrated in *Kali*, was uttered by *Vyasa*.

× × × ×

When sixteen thousand years will remain to the completion of the *Dvapara* age, the land of the *Aryas*, will be lauded as "highly celebrated." Then, at some places there will be *Brahmin* princes, at others those born of the *Kshatriya* lineage.

There will be *Vaishya* and *Shudra* kings at several places, at others those of mixed

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castes. When there are two hundred eight thousand and two years left (to the completion of) the *Dvapara* age—

—the country of the *Mlecchas* will become noised with fame. His name will be *Adam*, because, restraining his senses, he will be wholly devoted to the meditation on self; and the name of his wife will be *Havyavati*.

And on the eastern side of the *Pradana* town there will be an extensive forest, joyful, four *kroshas* in length, laid by the lord himself.

And *Adam* resorted to the tree of sin, (on venus hill) with his heart set upon his wife to meet a kiss that turned his blood to flame and in a mist of fire his spirit swooned.

In a moment *Kali* came there in the guise of a serpent. And she was deceived by that fiend, and the commandment of *Vishnu* was violated.

And the husband relished the delicious fruit of the tree, the spring of the course of the world, and the two subsisted on the leaves of the *udumbara* and air.

Then they begot sons and numerous progency who all became *Mlecchas*; and he (*Adam*) is said to have lived nine hundred and thirty years.

And he, offering fruit as oblation, repaired to heaven along with his wife. From him sprang an excellent son, famed by the name of *Shveta*.

And his age is said to have exceeded that of his father by twelve years. His son was *Anuha*, who made *Shatahuna* his abode.

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Kinasha was his son, and his abode was the same as that of his grandfather, His son was *Mallala*, who ruled for eight hundred and ninty-five years and from whom is known *Managara*. (?)

From him was born *Virada*, who ruled for nine hundred and sixty years.

He founded a city after his own name. His son was *Hanuka*, who, wholly devoted to the worship of *Vishnu* offered oblation of fruit, and ever muttered " thou art that." His rule is said to have lasted three hundred and sixty-five years.

And he, the pick and flower of the noble house, fervently devoted to the duties of the *Mleccha*, attained heaven with his body. Good conduct, discrimination, piety, and worship of gods, these he observed pre-eminently ; and for this he was called *Mleccha* by the wise ones.

For the sages have laid down devotion to *Vishnu*, fire-worship, non-violence, austerities, and abstinance to be the duties of the *Mlecchas*. O *Bhargava*, *Matocchila* was the son of that very *Hanuka*.

He is said so have ruled for nine hundred and seventy years. His son was *Lomaka*, who attained heaven after having ruled for seven hundred and seventy-seven years.

From him was born *Nyuha*, who, because he was delivered in deliberation, is known *Nyuha* by the wise ones. He ruled for five hundred years.

Three sons, *Sima Shama* and *Bhava* were born to him. *Nyuha* is said to have been a devotee of *Vishnu*, jealously engaged in the

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contemplation of "I am he". Once lord *Vishnu* visited him in dream.

"*Nyuha* my son, listen to what I say. On the seventh day there will be a deluge ; build and board the ark in haste with your men—and thus save thy life, O best of my devotees ; thou wilt out-shine all. And 'so be it' saying this the sage built a stout and shapely ark, three hundred hands in length, fifty in breadth, and thirty in height, and stowed it with all the beings.

And, having embarked on this ark along with his kinsfolk he became immersed in the contemplation on *Vishnu*.

Immense clouds of cosmic dissolution were bidden by *Indra* to pour torrential rain for forty days. And the whole of the *Bharatavarsha* was inundated by overflowing rivers.

And *Nyuha*, along with his kinsfolk survived ; the rest perished. Then all the sages belauded the magic of *Vishnu*.

The sages said :—

Obeisance to goddess *Mahakali* ; obeisance to *Devaki*, adoration to great *Lakshmi*, the mother of *Vishnu* and adoration to *Radha*.

We bow to *Revati*, to *Pushpavati*, and to *Svarnavati*. Homage to *Kamaksha*, the illusive one, the mother.

The blasts of the mighty gale, the rumble of the sable clouds and the terrific torrents of water have struck us with frightful terror.

O *Bhairavi*, redeem us, thy servants, from this sorry plight, and the goddess was pleased and the water subsided.

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And after the lapse of a year the watery earth was dried up and also the proximate slopes of the stately mountain called *Shishina*.

And *Nyuha* stood there in the boat along with his kin. After the waters had subsided he came upon the earth and dwelt there.

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KALIKA-PURANA

CHAPTER XXV

At the end of a hundred years of *Brahma*, *Janardana*, assuming the form of *Rudra*, himself destroys the world and is absorbed in the highest.

At first the sun will bake with his firy rays the entire world—mobile and immobile—and will drink up the whole water.

And at the lapse of a hundred celestial years, the dried up trees, various grasses, creatures and mountains will be reduced to dust and scattered.

Then the twelve exceedingly powerful rays of the sun turned into twelve suns, feeding upon what was to be enjoyed in the world.

And these suns burnt the entire globous world by their rays, thus baking the wide earth and heaven.

And when the entire world—both mobile and immobile—had been wholly lost, *Janardana*, in the form of *Rudra*, emerged from the beams of the sun—and spiritedly hied first to the nether region ; and there he, holding excellent trident, smote the *Nagas*, the *Gandharvas* and the *Rakshasas*, the gods, the sages and other beings, dwelling in the seven nether regions, and thus *Janardana* exterminated all creatures (living) in heaven, in nether regions, on the earth, and in the oceans. Then *Rudra* out-

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blew from his mouth the mighty gale, which vehemently rode over the three worlds for a hundred years ; and roving over the surface of the globe, he carried away everything like a pile of cotton.

And driving away, on all sides, all what was to be found in the world, he, of great velocity, entered into the twelve suns.

And the wind, entering into their glimmering orbs along with their flames, was urged by *Rudra* to engender bellowy clouds, which, being sped by the impetuous gale and the grim and terrible *Rudra* overspread the entire sky.

These immense clouds, known as doom's day clouds, were like heaps of pounded collyrium.

Some of them were dusky, some crimson, some white and some brilliant (in hue); some of these (clouds) were as vast as mountains, while some had the grandeur of elephants ; some were like palaces and some of still greater terror, were dowered with the hue of a heron.

And these prodigious clouds rumbled for more than a hundred years, and rained with a sullen roar, inundating the three worlds with ceaseless downpour of torrents, in measure as ample as the wheel of a chariot.

And the rain, descending in torrents filled the three worlds.

And when the swell of waters, like the chill gloom that heralds death, engulfed height after height and reaching the polar regions stopped, *Janardana* in the form of *Rudra*, blew out wind from his mouth ; and struck by this vaporous wind of irresistible speed the clouds,

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which had been floating in the sky for a hundred years, quickly vanished.

And the clouds being dispersed, the relentless *Rudra* again laid waste the regions beginning with *Janas* upto that of *Brahma*.

And when all the spheres, particularly that of *Brahma*, had been wholly desolated, *Rudra* strode to the twelve crimson orbs. And *Hari*, rushing at top speed to the twelve suns, devoured them and burnt dazzling bright with the flaring orbs in his belly, and the world lay beneath the pelting of their dolorous fire.

Then the mighty *Rudra*, resembling time, the god of death, reaching the egg of *Brahma* pounded it with his fist ; and while he was thus breaking the egg of *Brahma*, the earth too he completely crushed.

And *Hari*, through meditation, held all the waters. And whatever water there existed in former times (situated) outside the egg of *Brahma*, and whatever fluid there ran inside it ,all that became indistinguishably one. And when the all-pervasive vapours had become one and the flood had filled the region of the egg of *Brahma*, he appeared like a floating boat. Then gradually water absorbed the entire rudimentary smell, the essence of earth, and so the earth came to an end.

Then the fearsome *Rudra* disgorged from his body the centrical solidified flames ; and these flames absorbed all that stood around, whether situated outside the egg of *Brahma* or in any other region or anywhere else in the world. And having absorbed all the fires, it flamed into one pyramid of fire.

And he burnt into water the fragments of

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the dreadful egg of *Brahma* and the glare ; and having burnt the powdered egg of *Brahma* and the flaring gleams he absorbed the rudimentary taste, the essence of water. And the waters, their essence being extracted by fire, perished.

And when the waters had thus perished, wind entered into fire, and he of great fortune, becoming one, absorbed the rudimentary form (of fire).

And the rudimentary form (of fire) having been thus absorbed, fire came to an end and wind became all-powerful and irresistible.

Then *Rudra*, flaming like fire, himself reached the loud-noised wind, and there, he agitated the sky.

Then the sky immediately above it absorbed the rudimentary touch, residing in wind, and with this the wind came to an end.

When the wind had thus been lost, *Rudra* took the rudimentary sound—the essence—out from the sky and thus put an end to it.

When the sky had been lost, *Rudra* entered into the body of *Brahma* ; and the agitated body of *Brahma*, supportless and unperturbed entered into that of *Vishnu*, holding a conch, a disc and a mace.

And then, the supremely glorious son of *Shura*, by his own power, wholly extracting the essence out of that body composed of five elements, quickly withdrew it, holding a conch and a disc and a mace and a fine sword.

Then there existed only one supreme *Brahman*, supportless, formless, unsubstantial, and unbodied full of bliss, the only one,

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devoid of duality and void of attributes, neither gross nor subtle, eternal knowledge, taintless, gleaming in itself.

Then there was no day, no night, no sky, no earth, no darkness, no light and not any other thing. There existed then only one *Brahman*, the primordial Male, the originant element, subject to the knowledge derived through ear and the senses.

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KALIKA-PURANA

CHAPTER XXXIV

Markandeya said:—

Listen, O lucky ones, about the cosmic dissolution, occurring in the Boar-age and know ye the reason for which the illustrious wrought this unseasonable destruction–and how the Archer-lord, in the form of fish, redeemed the sacred texts. This legend, dissolving sin, I shall relate to you now.

There was in ancient times, a perfectly accomplished sage, named *Kapila*, who being most excellent of all the perfect ones, was lord *Vishnu*, for sooth *Hari* incarnate.

And because the emanated from the body of *Hari* thinking this world is self-accomplished" he is traditionally known as *Kapila*.

And once, when he was in the aeon of *Manu*, the son of *Svayambhu*, the pre-eminent sage addressed him thus :—

Kapila said :—

"O son of *Svayambhu*, excellent sage, the very form of *Brahma*, of great intelligence, pray, grant me that object, which I am so anxiously after.

Thine own, indeed, is this whole world and by thee alone is it sustained. By thee alone the whole universe was created and thine alone is the rule over the entire world.

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Thou lordest over heaven, earth and lower regions, over gods, mortals and creatures ; verily, thou art the boon-giver lord, preserver and eternal.

Thou art supporter and disposer and thou the sovereign lord of all. These three worlds are eternally set in thee.

Pray, grant me such a secluded place as may not be easily accessible to the world, holy, dissolving sin, delightful, source of knowledge, the most excellent, where, while I practise penance, should dawn upon me beatitude and a knowledge of the three worlds —an assemblage of cause, effect and verities.

And I, that am destined alone of men to receive discernment, becoming an eye-witness, shall redeem the world by lighting the lamp of knowledge.

And this dark world is now lying dead in the ocean of nescience—giving it the ark of knowledge I shall ferry it across that ocean.

And your lordship would also like me to be duly equipped for this ; for thou art our saviour, worthy of adoration from us, thou, O lord of the world, who art our sole preserver."

Thus addressed by the high-souled *Kapila*, *Manu* replied to the magnanimous sage of sharpened vows.

Manu spoke :—

"If you are earnest to practise penance in order to light up the lamp of knowledge for the weal of the world, why then this fuss about a place.

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In former times *Hiranyagarbha* practised hard and wondrous austerities, but, O twice-born, he did not seek from me a place for penance. And *Shambhu*, abstaining from carnal affection, practised penance for ten thousand divine years, but he too did not bother about the place.

The lord of gods (*Indra*), *Vitihotra*, *Yama*, the lord of demons, *Varuna*, *Matarishva* and *Kubera*, all these, aspiring for the regency of various quarters, waxed fervent in arduous penance, but, O great sage, none of them, in the least, made a fuss about the place.

And O *Kapila*, this earth is teemed with numerous temples, holy fords, sacred regions and streams, all consecrated. And should you choose one of these to engage in penance, will not, O *Brahmin*, your fervour be crowned with success?

And is not this begging a place of me a sheer ironic praise on your part? Such piety does not become a recluse.

A man who aims at the weal of the world and the holy rites that engender it, makes no scene, utters no groans, will need neither the refuge of solitide nor the crowded streets.

Markandeya said :—

Hearing this speech of *Manu*, *Kapila*, the son of *Svayambhu*, the perfect became enraged and retorted thus.

Kapila said :—

"For long have I been counting on thee for the fruition of my penance, and have, accordingly, begged thee for a place. But thou art putting me off with arguments.

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I will not stand this potent tongue of thine. And because thou lordest over the three worlds, thou hast dared such an affront.

Unpardonable are thy words. And because thou readest ironic praise in my request thou shalt presently smart for this.

And, ere long all these three worlds, together with gods, demons and mortals will be smit, slaughtered and ruined.

By whomsoever was this earth extracted and whosoever set her aright, whosoever engenders food on her, and whosoever holds her intact, let all of them dissolve the world-both mobile and immobile. And O *Manu*, before long though will see that the three worlds merge in water, thorougly wasted and dissolved, scotching, thus all your conceit."

So saying the excellent sage *Kapila*, the receptacle of fervour, vanished and hied to the conclave of *Brahma*. And *Manu*, hearing the speech of the recluse became sorrowful unto tears and he, musing that it was so decreed, became silent.

Thus the wise son of *Svayambhu*, his heart set upon fervour, desiring to reach the eagle-bannered *Vishnu* for the weal of the world, repaired to the wide-stretched *Badari*, close by the fount of the *Ganges*.

And reaching there *Manu*, the son of *Svayambhu*, the very prop of the world, beheld the *Badari*, holy and dissolving taint, embosomed among the wooded hills.

Ever joyous with leaves and fruits and streams and ever tender, verdant and abloom. Densely shady and soft she saw no withered and sere leaves.

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And deeply drenched by the *Ganges* water on top, in roots and interstices, she was ever besought by throngs of sages, rich in fervour.

And this fair seat of joy was attended by swarms of questing bees. Lotuses were abloom in its waters, fringed with a marge of green, and it was charming and conducive to piety.

And having come to this spot, the promoter of the weal of the world betook himself to penance. And rapt in ecstasy, he became abstemious in diet, and by acute trance he propitiated *Hari*, the ultimate source of the universe, the saviour of mankind, dowered with the sheen of a black cloud or collyrium.

Holding a conch, a discus, a mace and a lotus, the lotus-eyed, robed in yellow raiment, divine and riding an eagle,

The self of the world, saviour of all, evolved in gross and subtle, the seed of the universe, the thousand-eyed and thousand-headed lord.

Omnipresent, the support, *Narayana*, the unborn lord ; and intent on him *Manu* muttered a stanza, instinct with all the holy lore.

" Obeisance to *Vasudeva*, the golden-wombed Male, the originant matter, the unmanifest, in form undefiled discernment.

And while *Manu*, the son of *Svayambhu*, was muttering this spell, *Keshava*, the lord of universe became pleased with him. And he, assuming the form of a small fish, in lustre a match to the blades of the *Durva* grass, his two beaming eyes vying with a pair of camphor —blossoms, *Janardana* approached the high-souled *Manu*, the son of *Svayambhu*, immersed in penance.

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And the tremulously addressed high-souled *Manu*, the son of *Svayambhu*, who, though very much frightened, became yet bedewed with pity.

"O blessed ocean of fervour ; deign to protect me, ever scared as I am by the large fishes eager to devour me.

Every moment, O blessed one, these fishes, dart at me to swallow me up. I am assailed on all sides by the larger fishes, thou as saviour canst protect me.

And plagued by many a broad-scaled large fish, I am tired to-day, and a little thing as I am, I am unable to save myself.

And with a prayer for life have I besought thee, the high-souled sage, for refuge. If thou hast compassion, pray, protect me ; for it is exceedingly irksome to me to live thus daily in conflict.

And my mind is beset with the dread of assaults from the fishes. I fear even the tremulous shade of a tree and the ruffle of the waves."

Markandeya said :—

And hearing these words *Manu*, the son of *Svayambhu*, was bedewed with pity and said "so shall I do."

And then holding water in the hollow of his hand, he kept it there and saw it sporting with his own eyes.

Then *Manu*, out of pity, placed the shapely fish in an ample pitcher, full of water.

And the fish, waxing large from day to day in the earthen jar grew, very soon, to the size of an ordinary *rohita* fish.

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And the high-souled *Manu* gently reared up the fish in the pitcher, filling it daily with water from ten vessels ; and the bright-eyed young animal soon waxed large and hairy and fat in the water of the jar.

Markandeya said :—

And *Manu*, finding the fish so corpulent in flesh, took it in his hands and carried to a vast pond, adorned with blooming lotuses.

And this vast pond was laid in the holy hermitage of *Narayana*. It was one *yojana* in breadth and one and a half *yojanas* in length.

It had a goodly shoal of diverse fishes and a profuse spray of cool and pellucid water. And coming to this pond *Manu* flung the fish into it.

And here too he reared the fish as a child with keen compassion. And, again, in a short time the fish waxed to the size of a huge *vaishravana* (fish).

And, O best of the twice-born, on account of its vastness it would not come in the pond, till, one day the ponderous fish placed its head and tail on its eastern and western banks and lifted her body high, crying to the high-souled son of *Svayambhu* "pray, save me, save me."

And *Manu*, knowing that the fish of the huge size was thus crying, came up and grasped him with his hands.

"How can I extricate this wondrous hirsute creature ?" Thus wondering he helped him out with his hands.

And the lord *Janardana*, the all-soul, in the form of a fish shrank in sizeat the touch of *Manu's* hands.

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Then extricating him with his hands and placing him on his shoulder, *Manu* carried him to the ocean and set him down in the water.

"Grow as you list here, none will grab you now and may you ere long attain the fullness of your stature."

So saying the blessed one, the best of the living ones, was greatly amazed, while brooding over its dwarfish size.

And the fish, too, waxed, ere long, into its full measure, fretting the ocean, on all sides, with its expanse.

And when the wise *Manu*, the son of *Svayambhu*, saw him waxed to his full stature, risen high above waters, encrusted and enlarged with rocks like the *Manasa* mount, blocking the ocean and stilling it by the expanse of his body, he would no longer take him for a fish.

And *Manu*, the son of *Svayambhu*, thinking of its erstwhile littleness and seeing its present wondrous growth asked it meekly thus.

Manu spoke :—

"Pray, tell me, who art thou, O excellent being ! for seeing thy shrunken and dilated shape, fish, I cannot take thee to be, O vast one.

Art thou *Brahma* or *Vishnu* or *Shambhu* in the form of the fish ? O blessed one, tell it to me, if it be not a secret."

Then he, whom *Manu* thus supplicated, spoke :—

"Eternal *Hari* I am ; pray, render constant devotion to me. Deeply absorbed I have

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come here in order to grant you your desired object.

O lord of all beings, whatever boon you choose to obtain from me, the fish-incarnate, that I shall presently grant to you; O *Manu*, see that form of mine in this" (of fish).

Markandeya said :—

Hearing these words of *Vishnu*, of boundless glory and knowing him to be *Vishnu* in person a novel happiness swam through *Manu* and he propitiated *Keshava*.

Manu said :—

Obeisance to thee, O *Hari*, the lord of creation—subtle, higher and lower; O undecaying one, thou, who hast the fire, the sun and the moon for thy eyes.

Author of the world, omniscient, abode of the world, O *Hari*, transcendent. Soul of the higher and lower life, and ferrier of those who seek the opposite shore.

Upholding the self by thy own self, O *Hari* thou assumest the shape of the earth and holdest all worlds, O thou, the self of support, of three strides.

Instinct with sacred lore, excellent supporter of abode, the ultimate source, supreme lord of the throngs of gods, *Narayana*, O lord of the gods, receive me in thy realm light.

Unborn of the female womb, thou art the source of the world; himself footless thou art always on move. Fire thou art, but hast no touch; lord of all, thou hast none as thy master.

Beginningless thou art the beginning of all; the eternal interior (of all) thou hast no interior (for self), the golden egg, called

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Brahmanda, which is the seed of the world—that seed is thy glory ; this was sown by thee in waters. The support of all, yet himself supportless, causeless, but the cause of the universe.

I bow to thee, lord of all, from whom everything proceed. From thee spring creation, sustenance and destruction ; thou art the support of *Brahma*, *Vishnu* and *Hari* (Hara?)

O lord supreme, who can describe thy true state, thou grosser than the gross and subtle of the objects. Eternal homage to thee, who art all present here today, the sun-coloured, beyond all gloom.

May that violent *Vishnu*, the person with thousand heads, thousand feet and thousand eyes, be pleased with me, he, who, having covered the earth on all sides, extends beyond it the length of ten fingers.

I bow to thee, O fish-shaped one. Obeisance to thee, O lord, joy of the world, lover of the votaries."

Markandeya said :—

Thus praised by *Manu*, the son of *Svayambhu*, the fish-shaped *Vasudeva* addressed him thus in tones deep as the boom of clouds.

The lord spake :—

"Pleased I am today with your penance, constant devotional prayer, adoration and offerings, O you, of true vows ; ask your cherished boon of me. I shall grant you your desired object without demur. Seek from me your cherished wish or whatever be salutary to the world."

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Manu spoke :—

"If thou art pleased to grant me a boon, salutary to the world, thou, O *Vishnu*, pray, grant me this : listen :—

In former times *Kapila* cursed the three worlds, on my account, saying "let your dominion be smit, slaughtered and shivered to dust.

And let those, who extracted the earth, sustain it and dissolve it, now merge it in water.

Thereupon, I, my heart dejected sore, sought refuge direct in thee. Pray, bless me with this : let this world be not flooded, nor slaughtered, racked and ruined."

The lord spake :—

"*Kapila* is not different from me nor I from *Kapila*. O *Manu*, what has been said by that sage take that to be my own pronouncement. And so, whatever he has predicted must come true ; it shall never be reversed.

But, O *Manu*, be of good cheer. I shall come to your rescue, when perdition seizes the world and the flood overwhelms it.

In a little time I shall dry up that flood, O *Manu*. Now, hearken to what salutary advice I tender as to how you should act so long as the debacle endures. You should build an ark with planks of all the holy trees.

This I shall so reinforce that waters will not gore it. It should be ten *yojanas* in width and thirty *yojanas* in length.

Then, O *Manu*, construct quickly a massive rope, containing all the seeds and increaser of the three worlds, of the fibres of all the holy trees and lot of *bulbaja* grass, nine *yojanas* in length and three *vyamas* in circumference.

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The prop of the world, and the magic of creation, the mother of the universe and the self of the world will so strengthen this rope, that it does not break.

Taking all the seeds and the seven sages along with the sacred texts and having embarked on the ark at the onset of the deluge you will meet with *Daksha* and will remember me and, O *Manu*, invoked by you I shall forthwith come to you.

And you will recognize me by my glowing horn, while the three worlds lie a mass smit, slaughtered and ruined. Verily, I shall bear the ark on my back ; but when the world is rolled in flood you will tie the ark to my horn with rope.

And the ark being fastened to my horn, I shall tow it for a thousand divine years and dry up the waters. And when the waters dry up I shall fasten the boat to a lofty peak of the mount *Himalaya* and shall guard the holy barge till the soil gets torrid.

And when being invoked I approach you, you will recognize me in your heart by my glossy horn.

Then, creating, by my pleasure, the world afresh, you, of wide vision, will attain eternal fruition, difficult to achieve in the three worlds.

O *Manu*, whoever propitiates me by the prayer by which you have adored me, ever succeeds in all his ventures.

Markandeya said:—

Having conferred this boon on him and after receiving due homage in return, the fish-lord, showering weal on the world, vanished.

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And the illustrious son of *Svayambhu* too, after the disappearance of *Hari*, constructed a bark and a rope as he was bidden by him.

And the son of *Svayambhu* cut down all the clusters of the incorruptible trees and hollowing them by means of a hatchet he built an ark therewith.

And *Manu* caused to be made a rope of aforesaid dimensions from the mass of fibres extracted from the bark.

And then after the lapse of a long time there ensued an exceedingly wonderful combat between *Vishnu*, the divine born, and *Hari*, the *Sarabha* (a fabulous animal !).

And when at the outset of the tidal waves, the three worlds were utterly submerged *Manu* fastened the rope to the bark and stowed all seeds and sacred texts and the seven sages and the liquid in the hold, and when all this mobile and immobile had turned into water, he, the son of *Svayambhu*, seated in his boat thought of the fish-incarnate *Hari*.

And presently there heaved above waters with one horn raised aloft *Vishnu* like a mount with summits, taking the form of a fish and quickly moved to the spot where sat *Manu* embarked in his boat in the dreadful expanse of the flood of waters.

And so long as the mobile and immobile world lay under water, he bore the bark on his back.

But when the floods subsided, he tied the rope to his horn and towed it for a thousand divine years.

And the illustrious lord himself held the bark steady, and the mystic sleep, the prop of the world, descended upon the rope.

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Then the floods slowly dried up in a long time ; and there in the west, there is a peak, sunk deep down in the waters, of the *Himalaya*, rising two thousand *yojanas* above waters, the said peak itself shot up fifty thousand *yojanas* ; to this peak, the fish incarnate *Hari* tied the bark, and he, the lord of the universe, moved to suck up the (remaining) waters.

And thus were the *Vedas* redeemed by the Archer, in the form of a fish and this was wrought the unseasonable dissolution by *Kapila's* curse,

And, O best of the twice-born, herewith have I related to you as to how the unseasonable destruction was caused by the lord.

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APPENDICES

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VAYU-PURANA

CHAPTER VI

Srishti-prakarana

The worshipful *Suta* said :—

Verily, waters were born from fire, when the surface of the earth had been lost in fire, when the world had been reabsorbed with all its intermediate spaces, and when both mobile and immobile creation had been lost.

In that one ocean, then, nothing could be discriminated. Then, lord *Brahma*, called *Narayana*, thousand-eyed and thousand-footed, the thousand–headed person, golden-coloured, verily, beyond the cognisance of the senses, reposed in the sea.

And awakened by the exuberance of the quality of purity he beheld the world as void, And here they traditionally cite this verse about *Narayana*.

"Verily, waters are '*Nara*' and the body (of *Nara*) ; this have we heard about the name of waters. And because he (*Narayana*) sleeps in waters, therefore he is traditionally known as *Narayana*."

And having worshipped during this night equal to a period of thousand ages, he, at the close of the night, created god-head for the sake of creating the (world).

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And *Brahma*, becoming wind, wandered from place to place on the water, like a glow-worm at night in the rainy season.

And then inferring that the earth is merged in the sea, he, who had no delusion regarding the extraction of the earth, assumed a different form, as he did in ancient times at the beginning of the ages. And he of the high soul, then, hit upon the celestial form.

And he, finding the earth flooded with water on all sides (brooded) "what ample form should I assume in order to extract the earth ?

And he recollected the form of boar, charming in water-sport, unassailable by all the beings, consisting of speech, named piety.

Ten *yojanas* in width and a hundred *yojanas* in height, in appearance like a blue cloud and in roar resembling the rumbling of a cloud.

And assuming the huge and measureless form of a boar *Hari* entered the nether regions in order to pull out the earth.

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PADMA-PURANA

CHAPTER CCLVIII

Parvati said :—

My lord, be pleased to tell me duly, where and in what form the slayer of *Madhu*, the lord of gods, killed the demons.

And O supreme lord, describe in detail, for my pleasure, his majesty in the form of fish and tortoise and other descents.

Mahadeva replied :—

Listen, O goddess, in good cheer shall I relate to you the grandeur of *Hari* in his incarnation as fish, tortoise and other forms.

And just as one lamp is lit from another so it is with the transcendental forms of god ; his *Vyuhas* and his incarnations. I have already described his auspicious, divine descents in the forms of *Vishnu*, etc.; his devotional incarnations, the glories of the supreme self.

Brahma, the sovereign lord, the ultimate bliss created the *Prajapatis*, *i.e.*, *Bhrigu*, *Marici*, *Atri*, *Daksha*, *Kardama*, *Pulastya*, *Pulaha*, *Angiras* and *Kratu*. These, in order, are said to be the nine lords of progeny.

And the illustrious *Marici* begat *Kashyapa* ; and, *Kashyapa* had four wives, O fair one—

—*Aditi*, *Diti*, *Kadru* and *Vinata*. *Aditi* gave birth to the gods of lovely appearance.

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And Diti was delivered of sombrous demoniac and malignant *rakshasas*, *viz.*, Samaka, *Hayagriva*, and the mighty, *Hiranyakashipu*, *Jambha* and *Maya*, etc., of severe penance. Of these, *Makara* of great strength scaled the region of *Brahma*, and having confounded him, he, of great valour, bore the *Vedas* away and having devoured the sacred texts he slipped into the mighty deep.

Then, the world became desolate and there was confusion of castes. There was no recital (of the sacred texts) and no offerings in fire with the *vashat* formula for want of the (duties of) castes and orders.

Then the divine lord of creation, accompanied by throngs of gods, repaired to the milky ocean and seeking refuge with the lord, praised him thus:—

Brahma spake:—

"Be pleased, O divine lord, reclining on thy serpent-couch, the lord of the entire whole, the self of all, thou, who art instinct with the sacred texts, O unshakable one.

× × × ×

Urged by thee, the worlds move to do good or bad; the *Vedas* have been snatched away by the demon, who has slipped into the mighty ocean.

The entire world—mobile and immobile—is held by the *Vedas*; and the *Vedas*, indeed, encompass all the *dharmas* too.

And by means of the *Vedas* do all the gods receive eternal propitiation; therefore, O *Keshava*, it behoves thee to bring the *Vedas* back".

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Addressed thus by *Brahma*, the Supreme lord *Hrishikesha*, assumed the form of a fish and plunged into the great ocean.

And having assumed the form of a fish and being adored by the gods, he rent the ponderous demon with his muzzle and killed.

And having despatched him thus, he of eminent glory, took the *Vedas* along with their subsidiaries and gave them back to *Brahma*.

And being devoured by the demon the *Vedas* got confused. They were separately arranged by the talented lord (*Brahma*) in the form of *Vyasa*.

And by the high-souled *Vyasa*, indeed were the *Vedas* variously arranged and were thus all the gods rescued by the fish incarnation.

Rehabilitating piety by the favour of the *Vedas*, and making the three worlds free from fear, the lord, being praised by the concourse of the gods and perfects and with his feet being worshipped by the *yogins*, vanished on spot.

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KURMA-PURANA

CHAPTER VI.

The tortoise said :

Then all this was one dreadful deep, full of darkness, not apportioned, with wind and other things hushed up ; nothing could be distinguished then.

In that one ocean—all mobile and immobile having been lost—was born *Brahma* with thousand eyes and a thousand feet.

A thousand-headed person was he, of golden colour and, verily, beyond the cognizance of all senses. *Brahma* known as *Narayana* reposed in water then.

And here they traditionally cite this verse about *Narayana*, having the form of *Brahman*, the celestial, the source of the world and the imperishable one.

"Waters are called '*Nara*' ; verily, waters are the progeny of *Nara*. And because they are his path, he is traditionally known as *Narayana*."

And he, having worshipped through the period of a night equal to a thousand of ages, creates, at the end of the night, god-head, for the sake of creating (the world).

And then, inferring that the earth has gone down deep into the main, the lord of progeny, desiring to extract her, assumed the form of a boar, charming in water-sport, not to be assailed

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by others even in thought, consisting of speech and known as *Brahman*.

And he entered the nether regions in order to extract the earth. And the self-contained (*Hari*) supporting the earth, pulled her out with his tusk.

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BRAHMAND-PURANA

I. 5

The worshipful *Suta* said :—

In the beginning waters rolled everywhere on the surface of this earth. And this (world) having been re-absorbed by calm winds, nothing could be discriminated.

In that one ocean then, when all things—mobile and immobile—had been destroyed, the omnipresent *Brahma*, thousand-eyed and thousand-footed alone remained.

And then, *Brahma*, called *Narayana*, the thousand-headed person, golden-hued, verily, beyond cognizance of the senses, lay sealed in slumber on the sea.

Restrained, and awakened by the exuberance of the quality of purity he beheld the world as void. And here they traditionally cite this *shloka* about *Narayana*.

"Waters are called *Narah* ; waters, verily, the sons of *Nara*. He is traditionally called *Narayana*, because these (waters) are his path."

And he abided worshipping for a period equal to a thousand ages, and created in a golden leaf, in order to provide a model of godhead.

Thus *Brahma* silently moved on that water, like a glow-worm at night in the rainy season.

Then, inferring that the waters have gone

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down deep (into the entrails of the earth) he, who had no delusion regarding the extraction of the earth, meditated on his celestial form—the light-bodied *Omkara*, as he did in the ages, gone by.

And beholding the earth flooded with water he wondered "what form should I assume in order to extract the earth from water" ?

And he hit upon the form of a boar fit for disporting in water, invisible to all beings, consisting of speech, and called *Brahman*.

Ten *yojanas* in width and a hundred *yojanas* in length, having the appearance of a blue cloud, and in his grunts resembling the rumbling of clouds.

Possessing a body like unto a vast mount, it had white, sharp and projecting tusks. Resembling lightning and fire it had the glow of the sun.

And (thus) assuming the matchless and measureless form of a boar *Hari* entered the nether regions in order to extract the earth.

A.

AN EARLY VERSION OF THE *ATRA-HASIS* EPIC

COLUMN I

I will bring their clamour (?).....
The land had become great ; the people
had multiplied.
The land like a bull had become satiated.
[In] their assemblage God was absent.
..... heard their clamour.
He said to the great gods (?),
Those observing the clamour of men.
In their assemblage he spoke of desolations.
Let the fig tree for the people be [cut off].
(In) their [fields], let the plant become a
weed [?]
.....the sheep let *Adad* destroy.
Injured. [The fountains of the deep]
let not flow.
[That the flood rise not at the so]urce.
Let the wind blow.
Let it drive mightily.
Let the clouds be held back, that
[Rain from the heav] ens pour not forth.
Let the field withhold its fertility.
[Let a change come over] the bosom of
Nisaba.

COLUMN II

Let.....
Let.....
Let him destroy.....
On the morrow let him cause it to rain
mightily.
Let him give in the night.....
Let him cause it to rain a tempest.....

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Let it come upon the field like a thief.
Let.....
Which *Adad* had created in the city.....
They cried out and became furious.....
They sent up a clamour.....
They feared not..... ...

COLUMN VII.

.....
Ea.....
Ea his mouth [opened and]
Spake to.....
Why hast thou commanded.....
I will stretch out my hand to the
pe[ople].....
The flood, which thou hast ordered.....
Who is he ? I.....
I truly will bear.....
His work he shall suppress.....
Let be restrained ;.....
His god will bear ; and his goddess (?)
.....
Let them go into the [ship]
The ship-mast.....
Let them go.....

COLUMN VIII.

.....
.....for the people he made
Atram-hasis opened his mouth, and
Spoke to his lord.
37 lines
The second tablet (of the series) "When
God, man"
Its total is 439 (lines)
By the hand of *Azag-d-Aya*, the junior
scribe.
Month Shebet, day 28th.
of the year when *Ammi-Zaduga*, the king,
built the city *Dur-Ammi-zaduga*
at the mouth
of the Euphrates (11th year).

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B

LATE REDACTION OF THE *ATRA-HASIS* EPIC

COLUMN I.

[When] the second year [arrives].....
[When] the third year [arrives].....
The people in their.....become changed.
When rhe fourth year arrives, their position was miserable.
The wide.....their.....became oppressed.
The people [wan]der in the streets with their head [bowed].
When the fifth year arrives, the daughter looks for the entering of the mother.
The mother opens not [her] door to the daughter.
The daughter [looks] upon the treasures of the mother.
[The mother] looks upon the treasures of the daughter.
When the sixth year arrives, they prepare the [daughter] for a meal.
For morsels they prepare the child..... were full (?).....
One house [devours] another.
Like ghosts their faces [they cover].
The people [live] in violence.
They took a messenger.....
They entered, and.....
An oracle.....
And the lord of the land.....they return.

COLUMN II

.....bird.....
Above [*Adad* made scarce his rain].
Be[low] (the fountain of the deep) was stopped, [that the flood rose not at the source].
The field diminished [its fertility].
[A change came over the bosom of]

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Nisaba, [By night the fields became white].

[The wide plain] bore weeds (?).
[The plant came not] forth ; the sheep [did not become pregnant].
[Calamity was put upon the people].

[The womb was closed, and the child came not forth]

[.....]
[When the second year arrives].....
[When the third year] arrives,
[The people in their]...became changed.

[When the fourth year arrives, their position] is miserable.

[The wide.....their.....] became oppressed.

[The people wander] in the street [with head bowed down].

[When the fifth year arrives], the daughter looks for [the entering] of the mother.

[The mother op]ens not her door [to the daughter].

[The daughter] looks upon [the treasures of the mother]

The mother looks upon [the treasures of the daughter]

[When the sixth year arrives, they prepare] the daughter for a meal.

[For morsels] they prepare [the child].

[Full was .. ....] one house devours another.

[Like ghosts their faces] they cover.

[The people] live [in violence].

[The wise] *Atra-hasis*, the man,
To *E* [*a* his lord], his thought turns.

[He speaks] with his god.

[His lord *Ea*] speaks with him.
.....the door of his god.

By the river he places his bed.
.....seek his rains.

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COLUMN III

.....
[Concerning] their cry he became
troubled.
[He spoke in] their assemblage to those
untouched [by the desolations].
[*Enl*]*il* held [his] assembly.
[He sa]id to the gods his children,
Those observing the clamour of men :
[Concerning] their clamour I am
troubled.
[He said in] their assemblage to those
untouched by the desolations.
.....let there be malaria.
[Hast]ily let fate make an end to their
clamour.
[Li]ke a storm, let it overwhelm them.
[Sic]kness, headache, malaria, calamity.

.....and they had malaria.
[Hast]ily fate made an end to their cry.
[Like] a storm it overwhelmed them.
[Sick] ness, headache, malaria, calamity.

The wi[se lord] *Atra-hasis*, the man,
To *Ea*, his [lord], his thought turns.
[He spe]aks with his god.
His [lord] *Ea* speaks with him.
Atra-hasis opened his mouth, and speaks
To *Ea*, his lord.
O lord, mankind is in misery.
Your power consumes the land.
[*E*]*a*, O lord, mankind is in misery.
[The anger] of the gods consumes
the land.
.....thou, who hast created us ;
Let sickness, headache, malaria, calamity
ce[ase].

[*Ea* opened his mouth], he speaks to
Atar-hasis, and tells him :
.....in the land.
.....pray to your goddess.

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.....god, his command.
[*Enlil*] held his assembly ; he speaks to the gods his children.
.....I will put them to death.
[The people] have not become less ; they are more numerous than before.
[Concerning] their cry I am troubled.
[He said in] their assemblage to those untouched by the desolations.
Let the fig tree for the people be [cut off]
In their bellies let the plant be wanting.
Above, let *Adad* make his rain scarce.
Below let (the fountain of the deep) be stopped, that the flood rise not at the source.
Let the field withhold its fertility.
Let a change come over the bosom of *Nisaba* ; by night let the fields become white.
Let the wide field bear weeds (?).
Let her bosom revolt, that the plant come not forth, that the sheep become not pregnant.
Let calamity be placed upon the people.
Let the [womb] be closed, that it bring forth no infant.
The fig tree was cut [off] for the people.
In their bellies, the plant was wanting.
Above, *Adad* made scarce his rain.
Below (the fountain of the deep) was stopped, that the flood rose not at the source.
The field withheld its fertility.
A change came over the bosom of *Nisaba* ; the fields by night became white,
The wide field bore weeds (?) ; her womb revolted.
The plant came not forth ; the sheep did not become pregnant.
Calamity was placed upon the people.
The womb was closed, and brought forth no baby.

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COLUMN IV

.....*Ea* said.
.....he shall cause her to recite.
.....[reci]ted an incantation. After she recited the incantation;
[She sp]at upon her clay.
[Fourteen pieces] she pinched off; seven pieces she laid on the right.
[Seven] pieces she laid on the left; between them she placed a brick.
Offspring is delivered, the birth-stool (?)
She then called the wise.....
Seven and seven mothers, seven formed boys.
Seven formed girls.
The mother, the creator of destiny.
Them (?), they finished them.
Them (?), they finished before her.
The figures of people, *Mami* formed.

In the house of the bearing one the midwife, shall let the brick for seven days lie.
Divinity (?) from the temple of *Mah*, the wise *Mami*,
They that are angry in the house of the midwife, let be happy.
When the bearing one is about to give birth,
Let the mother of the child conceive it like unto herself.
Male.....

C

ASSYRIAN FRAGMENT

.....
.....like the ends of heaven,
.....let it be strong above and below,
.....close.....

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.....the time I will send thee.
.....enter and close the door of the ship.
.....in it thy grain, thy possessions, and
thy property,
Thy [wife], thy family, thy relatives and
the craftsmen,
The cattle of the field, the beasts of the field,
as many as dev[our] grass,
I will send thee, and they will guard thy
door.
Atra-hasis opend his mouth, and spoke.
He said to *Ea*, his lord :
How long ! I have not built a ship.
Upon the earth draw a plan !
The plan let me see, and I will
build the ship.
.....upon the ground he drew.
.....which thou hast commanded.

D

A DELUGE STORY IN SUMERIAN

COLUMN III

The beginning of the column is
wanting

The place.....11 The people.....
12 The flood.....13.....14.....the
made,.....
At that time *Nintu* [cried aloud] like
[a woman in travail].
The holy *Ishtar* lamented for her people.
Ea in his own heart held counsel.
Anu, *Enlil*, *Ea* and *Nin-Harsag*.....
The gods of heaven and earth in[voked]
the name of *Anu* (and) *Enlil*.
At that time *Zi-u-sudda* the king, the
priest of.....
A great.....he made.....
In humility he prostrates himself,
in reverence.....

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Daily he stands in attendance.....
A dream, as had not been before, comes
forth.....
By the name of heaven and earth
he conjures.....

COLUMN IV.

for.....the gods.....
Zi-u-suddu standing at its side heard...
At the wall on my left side stand...
At the wall I will speak a word to thee.
My holy one, give attention !
By our hand (?) a flood will be sent ;
To destroy the seed of mankind.....
Is the decision, the word of the assembly
[of the gods].
The commands of *Anu* (and) *An*[*lil*.....
Its (their) kingdom, its (their) reign.....
To him (them).....

The rest of the column is missing.

COLUMN V

All the mighty windstorms together
blew.
The flood.....raged.

When for seven days, for seven nights
The flood overwhelmed the land.

When the storm drove out the great boat
over the mighty waters.
Shamash (the sun-god) came forth shedding
light over the heaven and earth.
Zi-u-suddu opened the [hatch] of the
great boat.
The light of the hero *Shamash* enters into
the interior (?) of the great boat.
Zi-u-suddu, the king,
Prostrates himself before *Shamash*.
The king sacrifices an ox ; a sheep he
slaughters (?).

The rest of the coloumn is missing.

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COLUMN VI.

By the soul of heaven, by the soul of
earth ye shall conjure him.
That he may be.....with you.
Anu (and) *Enlil* by the soul of heaven,
by the soul of earth shall ye conjure ;
He will be.....with you.
The *niggilma* of the ground rises
in abundance.
Zi-u-suddu, the king,
Before *Anu* (and) *Enlil* prostrates himself.
Life like (that of) a god he gives to him.
An eternal soul like (that of) a god
he creates for him.
At that time *Zi-u-suddu*, the king,
The name of *niggilma* (he named)
"Presence of the seed of mankind"
In a.....land, that of *Dilmun*, they
caused him to dwell.

The rest of the column, about three-fourths of the text, is missing.

F

THE DELUGE STORY IN THE GILGAMESH EPIC

Gilgamesh said to him, to *Um-napi-
shtim*, the distant one :
I look upon thee, O, *Um-napishtim* ;
Thy appearance is not changed, for I
am like thou art.
And thou art not different, for I am
like thou art.
There is perfection of heart unto thee
to make combat.
And in resting thou liest upon
thy back.
[Tell me], how hast thou stood up, and
found life in the assembly of the gods ?
Um-napishtim spoke to him, even to
Gilgamesh :
I will reveal, O *Gilgamesh*, the
secret story !

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And the decision of the gods to thee
I will relate.
Shurippak, a city which thou knowest,
is situated (on the bank) of the
Euphrates.
That city was old when the gods
within it,
The great gods, brought their hearts
to send a deluge.
[These drew near] their father, *Anu* ;
Their counsellor, the warrior *Enlil* ;
Their herald, *En-Urta* ;
Their hero, *Ennugi*.
The lord of wisdom, *Ea* counseled
with them ; and
He repeated their words to the
qikkis :
Qikkis, *qikkis* ! Wall, wall !
O, *qikkis*, hear ! O wall, give attention !
Man of *Shurippak*, son of
Ubara-Tutu,
Tear down the house, build a ship !
Leave possessions, take thought for life !
Abandon property ; save life !
Bring into the ship the seed of life
of everything !
The ship which thou shalt build,
Let its dimensions be measured !
Let its breadth and its length
be proportioned !
[Li] ke the *apsu*, protect it
with a roof (*sasi*) !
I understood, and said to *Ea*,
my lord.

[The word] of the lord, as thou hast
commanded, thus
I will observe, I will execute.
[But what] shall I answer the city,
the people, and the elders ?
Ea opened his mouth and spoke.
He said unto me, his servant :
Verily, thou shalt say to them,
[I kn]ow that *Enlil* hates me, and

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I may not dwell in your city ;
Nor on the soil of *Enlil* set my face.

I will go down to the ocean, with
[*Ea*] my lord, I will dwell.
[Upon] you will he [*Enlil*] then rain
abundance.
[A catch of] birds ; a catch of fish,
.....a harvest, and
..... when the *muir kukki*, in the
evening,
will send you a heavy rain.
.....glows
.....heard.....

About fifty lines missing

.....bore the asphalt.
Strong.....I brought the necessities.
On the fifth day, I raised its form.
I placed its walls about its perimeter
120 cubits high.
120 cubits was proportioned the length
of its upper part.
I laid its hull ; I enclosed it with a roof
(*sasi*).
I covered it (*i. e.* made decks) six
times.
I divided (into divisions) seven times.
I divided its interior nine times.
Water-tanks in its midst I constructed.
I inspected the compartments, and I
installed the necessities.
Three sars of bitumen I smeared over
the (outside) wall.
Three sars of bitumen I smeared over
the inside.
Three sars of oil the basket bearers
brought in.
I saved a sar of oil which sacrifices
consumed.
Two sars of oil the shipman stowed away.
For (the people) oxen were slaughtered.
I slew sheep daily.
Must, seasame wine, oil and wine.

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I gave the workmen to drink like water from the river.
[I made a fe]ast like the *Akitu* festival, and
I open[ed a box] of ointment. I completed my task (lit. laid down my hand).
Before (?) *Shamash*, the great ship was finished.
.....was opened wide, and
The ship ropes (?) which they made, they installed above and below.
.....their.....were.....
With all that I had, I loaded it.
With all that I had of silver, I loaded it.
With all that I had of gold, I loaded it.
With all the seed of life that there was, I loaded it.
I caused to go up into the ship all my family and relatives.
The cattle of the field, the beast of the plain, the craftsmen, all of them,
I caused to go up.

Shamash fixed a time (saying),
The *muir kukki* at even will send a heavy rain.
Enter the ship and close the door.

That time arrived.
The *muir kukki* at even sent a heavy rain.

Of the storm, I observed its appearance.
To behold the storm, I dreaded.
I entered the ship, and closed the door.
To the master of the ship; to *Buzur-Amurru*, the sailor,
I entrusted the great house, including its possessions.
On the appearance of the break of dawn,
There rises from the foundation of the heavens a black cloud.
Adad thunders in the midst of it.
Nebo and *Sharru* go before.
They go as messengers over mountain and land.

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Urragal tears out the mast (?)
En-Urta proceeds ; he advances the onset.
The *Anunnaki* raise the torches.
With their flashes they illuminate the land.
The fury of *Adad* reaches the heavens.
Everything that was bright turns [to darkness].
.....the land ;.....like.....

One day, the deluge.
Quickly it overwhelms, and [covers] the mountains.
Like a war engine it comes upon the people.
Brother could not see brother.
The people in heaven did not recognize each other.
The gods fear the deluge.
They withdraw, they ascend to the heaven of *Anu*.
The gods cower like dogs ; they lie down in the enclosure.
Ishtar cries like a woman in travail.

The lady of the gods wails with her beautiful voice.
The former day is verily turned to clay.
When I spoke evil in the assembly of the gods—
O, that I spoke evil in the assembly of the gods—
For the destruction of my people, I ordered the cataclysm.
I verily will bear (again) my people,
(which)
Like a spawn of fish fill the sea.

The gods of *Anunnaki* weep with her.
The gods are depressed ; they sit weeping ;
Their lips are silent ; [they huddle] together.
Six days and six nights,

The wind tears, and the deluge-tempest overwhelms the land.
When the seventh day arrives, the deluge-tempest subsides in the onslaught,
which had fought like an army

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The sea rested ; the hurricane had
spent itself, the flood was on an end.
I looked upon the sea; the voice was silent.
And all mankind was turned to clay.

Like a log they floated about.
I opened the hatch, and the light
fell upon my countenance.
I was horrified, and I sat down and wept.
Over my countenance ran my tears.
I looked in all directions, the sea was terrible.
On the twelfth day, an island arose.
Upon mount *Nisir*, the ship grounded,
Mount *Nisir* held the ship that it moved not.
One day, a second day, Mount *Nisir*
held it, that it moved not.
A third day, a fourth day mount *Nisir*
held it, that it moved not.
A fifth day, a sixth day mount *Nisir* held
it, that it moved not.
When the seventh day arrived,
I brought out and released a dove.
The dove went forth ; it turned ;
It did not have a resting place ; it
returned.
I brought out and released a swallow.
The swallow went forth ; it turned ;
It did not have a resting place ;
it returned.
I brought out and released a raven.
The raven went forth ; it saw the drying
up of the water ;
It approached : it waded ; it croaked (?)
it did not return.
I sent (everything) to the four winds. I
offered a sacrifice.
I made a libation upon the summit of
the mountain.
Seven and seven *adagur* pots I set out.
Beneath them I piled reeds, cedar
wood and myrtle.
The gods smelled the savour.
The gods smelled the sweet savour.
The gods like flies gathered about

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the sacrificer.
When finally the lady of the gods arrived.
She raised the great jewel (?), which
Anu had made according to his wish.
Ye gods here, I shall not forget my necklace.
Upon these days I shall think, so that forever
I will not forget.
Let the gods come to the offering.
Enlil shall not come to the offering;
Because he took not counsel; and sent
the deluge;
And my people he numbered for destruction.
When at last *Enlil* arrived,
He saw the ship; the *Enlil* was wroth;
He was filled with anger against the
Igigi gods.
Has anyone come out alive?
No man shall survive the cataclysm.
En-Urta opened his mouth, and spake,
He said to the warrior *Enlil*;
Who without *Ea* shall devise the command?
And *Ea* knows every matter.

Ea opened his mouth and spoke,
He said to the warrior *Enlil*:
Thou wise one (?) of the gods, O warrior,
Why, O why hast thou not taken counsel;
and hast sent a flood?
On the sinner place his sin;
On the evildoer place his crimes;
That charity (?) be not cut off; that
punishment be not.....
Instead of thy sending a deluge,
Let a lion come and diminish the people,
Instead of thy sending a deluge,
Let a wolf come and diminish the people.
Instead of thy sending a deluge,
Let there be a famine and ruin the land.
Instead of thy sending a deluge,
Let *Urra* come and destroy the people.
I have not revealed the decision of the great gods.
I caused *Atra-hasis* to see a dream,
and he heard the decision of the gods.
Now take counsel concerning him.

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Ea went up into the ship.
He took my hand, and brought me up.
My wife he brought up, (and) caused to
kneel beside me.
He turned our faces and he stood between
us ; he blessed us.
Formerly *Um-napishtim* was a man,
and now *Um-napishtim* and his wife
are associates ; they are elevated like gods.
Verily *Um-napishtim* shall dwell afar off
at the mouth of the rivers.
He took me, and caused me to dwell
afar off at the mouth of the rivers.

F. A FRAGMENT OF DELUGE STORY IN BABYLONIAN.

.....I will loosen ;
.....will take all the people together.
.....before the deluge comes.
.....as many as there are I will bring
destruction. Verily observe silence.
.....build a great ship ; and
.....the total height, shall be its
structure.
.....it (she) shall be a *magurgurrum*
(giant boat) ; and her name shall be
'the reserver of life'.
.....protect with a great cover.
.....which thou shalt make.
.....beast of the field, fowl of the
heaven.
.....for a number (or of a kind).
.....and family.....

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G.

Berossus' version of the *ATRA-HASIS* Epic.

After the death of *Ardatos*, his son *Xisouthros* reigned for eighteen sars; in his reign a great deluge took place, and the story has been recorded as follows.

Kronos appeared to him in his sleep and said that on the fifteenth of the month Daisios men would be destroyed by a deluge. He bade him therefore, setting down in writing the beginning, middle, and end of all things, to bury them in *Sippara*, the city of the Sun; to build a boat, and go aboard it with his family and close friends; to stow in it food and drink, to put in it also living creatures, winged and four-footed, and when all his preparations were complete, to set sail; when asked where he was sailing, to say "To the gods, in order to pray that men may have blessings". He did not disobey, but built the boat, five furlongs in length and two furlongs in width, assembled and stowed everything in accordance with the directions, and embarked his wife and children and his close friends.

After the deluge had begun and had quickly ceased, *Xisouthros* let some of the birds go; but as they found no food nor place to alight, they came back into the boat. Again after some days *Xisouthros* let the birds go, and they came back to the boat with their feet muddy. But when they were let go for the third time, they did not come back to the boat again. *Xisouthros* concluded that land had appeared; unstopping some part of the boat's seams and perceiving that the boat had grounded upon a mountain, he disembarked with his wife, his daughter, and the helmsman; and after he had done homage to the earth, built an altar, and sacrificed to the gods, disappeared with all those

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who had disembarked from the boat. Those who had remained in the boat disembarked when *Xisouthros* and his companions failed to come in, and looked for him calling him by name, *Xisouthros* himself they never saw again, but a voice came from the air, telling them that they must be pious, for because of his piety he was gone to live with the gods ; and that his wife, his daughter, and the helmsman had received a share in the same honour. He told them, too, that they would go back to Babylonia, and that it was fated for them to recover the writings at *Sippara* and publish them to men ; also that the country where they were, belonged to Armenia. On hearing this, they sacrificed to the gods and went by a roundabout way to Babylonia. But of this boat that grounded in Armenia some part still remains there, in the mountains of the *Kordyaioi* in Armenia, and people get pitch from the boat by scrapping it off, and use it for amulets.

They went, then, to Babylonia, dug up the writings at *Sippara*, founded many cities, built temples, and so repopulated Babylonia.

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